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NENIA BRITANNICA:

OR,

A SEPULCHRAL HISTORY

OF

GREAT BRITAIN;

FROM THE EARLIEST PERIOD TO ITS GENERAL CONVERSION TO CHRISTIANITY.

BY THE REV. JAMES DOUGLAS, F.A.S.

CHAPLAIN IN ORDINARY TO HIS ROYAL HIGHNESS THE PRINCE OF WALES.

"QUIS AUTEM EST, QUEM NON MOVEAT CLARISSIMIS MONUMENTIS TESTATA CONSIGNATAQUE ANTIQUITAS?"
CIC. DE DIV. LIB. I.

CICERO DISCOVERING THE TOMB OF ARCHIMEDES.

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M.DCC.XCIII.

TO HIS ROYAL HIGHNESS

GEORGE AUGUSTUS FREDERICK,

PRINCE of WALES,

Earl of CHESTER, &c. &c. &c.

THESE pages, which have preſerved, for the uſe of Britiſh Hiſtory, the intereſting ſepulchral relics of an antient people, the inhabitants of a kingdom, over whom HIS ROYAL HIGHNESS is deſtined by Providence to reign at a period the author is certain Filial Piety wiſhes far diſtant, are reſpectfully inſcribed by

HIS ROYAL HIGHNESS's

Moſt obedient humble ſervant,

JAMES DOUGLAS.

PREFACE.

IF the ſtudy of Antiquity be undertaken in the cauſe of Hiſtory, it will reſcue itſelf from a reproach indiſcriminately and faſtidiouſly beſtowed on works which have been deemed frivolous. In proportion as this ſtudy has been neglected by antient or modern hiſtorians, authority will be found to deviate from conjecture, and the eye of reaſon more or leſs taught to diſcern the fable which the pomp of hiſtory has decorated; it ſhould therefore, inſtead of being accounted the dreg, be ſtyled the alembic, from which is drawn the purity or perfection of literature.

The inſcription or the medal are the only facts which can obviate error, and produce the ſubſtitutes for deficiency of antient records: when theſe are wanting, in vain will the human mind be gratified by the moſt acute inveſtigation; incredulity will ariſe in proportion as the judgement is matured.

By contemplating the relics diſcovered in our antient ſepultures, the hiſtorian may have an opportunity of comparing them with ſimilar relics found in different places, and on which arguments have been grounded by authors who have written on the antient inhabitants of Britain. If a medal or inſcription be found in a ſepulchre among other relics, the undoubted characteriſtic of the cuſtoms of a people at the time of the depoſit, and the ſuper-

 ſcription

ſcription on the medal or the inſcription evincing a low period, it will be a ſelf-evident poſition, that ſimiliar relics under ſimilar forms of ſepulture, diſcovered in other parts of the iſland, cannot apply to a period more remote; hence the moſt trifling fact will invalidate many received opinions, and hiſtory be reduced to a more critical analyſis.

To explore this country in all directions, to violate the ſacred aſhes of the dead, and which human nature muſt feel reluctant to undertake, to drag to light the concealed treaſures of old times, were a labour beyond the capacity of one man; and as a ſenſe of duty to his profeſſional ſtudies has confined the Author to certain limits, much of this intereſting purſuit has been left to other Antiquaries, whoſe labours will doubtleſs produce a ſucceſſion of diſcoveries, which, by degrees, will convey a great acceſſion of light to the dark pages of hiſtory. He is, however, amply gratified, if what has been hitherto accompliſhed will be deemed ſufficient to acquit him of thoſe obligations by which he ſtands pledged to the Public.

No poſition in the work has been aſſumed on mere conjecture; and when deductions have been made, they have been founded on a ſcrupulous compariſon of facts; but, free to form his own opinion, the work has been arranged under ſuch heads, that the reader may frame his own concluſions, without any apprehenſion of being involved in the confuſion of ſelf-opinionated theory.

All nations deriving their origin apparently from one common ſtock, have uſed, in many reſpects, the ſame funereal cuſtoms; but the progreſs of ſociety having evidently produced many ſpecific diſtinctions, they may be methodically arranged, and the identity of a people recognized.

NENIA BRITANNICA.

THE ſepulchral remains of the antient inhabitants of Britain will convey little information to the Hiſtorian, unleſs, enabled by the diſcovery of facts, he can aſcertain ſome fixed *data* for the principles of argument. I ſhall therefore begin this work with a deſcription of the SMALL CONIC TUMULI that are frequently diſcovered in this iſland, and which are productive, when neatly and correctly explored, of many curious and valuable relics; the teſt of theſe *data*.

Theſe *tumuli** are generally found on barren ground; on commons, moors, ſometimes on parochial grounds near villages, of no great name or importance in hiſtory. When diſcovered on cultivated land, their cones or congeries have been levelled by tillage; and it is only by a caſual diſcovery with the plow, or the accidental uſe of the ſpade and pick-axe, that the contents of theſe interments have been found. They ſeldom exceed *thirty-three feet* in diameter; the ſmalleſt *thirteen*; the medium *twenty-three*; and the largeſt *thirty-three*. They are raiſed of earth, ſometimes excavated from a ſpot of ground near the range, and ſometimes very neatly faſhioned, with the circumjacent ſod raiſed from the plane: their height was originally proportioned to their circumference; but time has compreſſed their cones, and in many places

* They are mentioned by Richard of Cirenceſter as the graves of the Britons; *Sepulchrum tumulus ex ceſpitibus erigit*. Cap. III. p. 8. Sect. 23. which the ſequel will prove them to be; and raiſed about the fifth century.

laid them almoſt level to the ſurface of the ground. They are generally ſurrounded with a narrow trench, which ſeems to have been faſhioned from a funereal ſuperſtitious cuſtom, and not applied to the common or ordinary intent of ſepulchral decoration.

The ciſt in which the body was depoſited is not always of the ſame depth; ſometimes it does not penetrate the native ſoil more than half a foot; but when the body has been ſumptuouſly buried, it will exceed ten feet *.

* For a more intimate and ample diſcourſe on theſe ſepulchres, I ſhall beg leave to refer the reader to OBSERVATIONS, ARGUMENT, HISTORIC RELATION, and GENERAL CONCLUSION, in the bulk of the letter-preſs, after the deſcription of the plates: this will hinder a tedious reference to notes, which often obſtructs the reader in a comprehenſive ſurvey of the ſubject, and but too often bewilders him in a tedious detail of matter.

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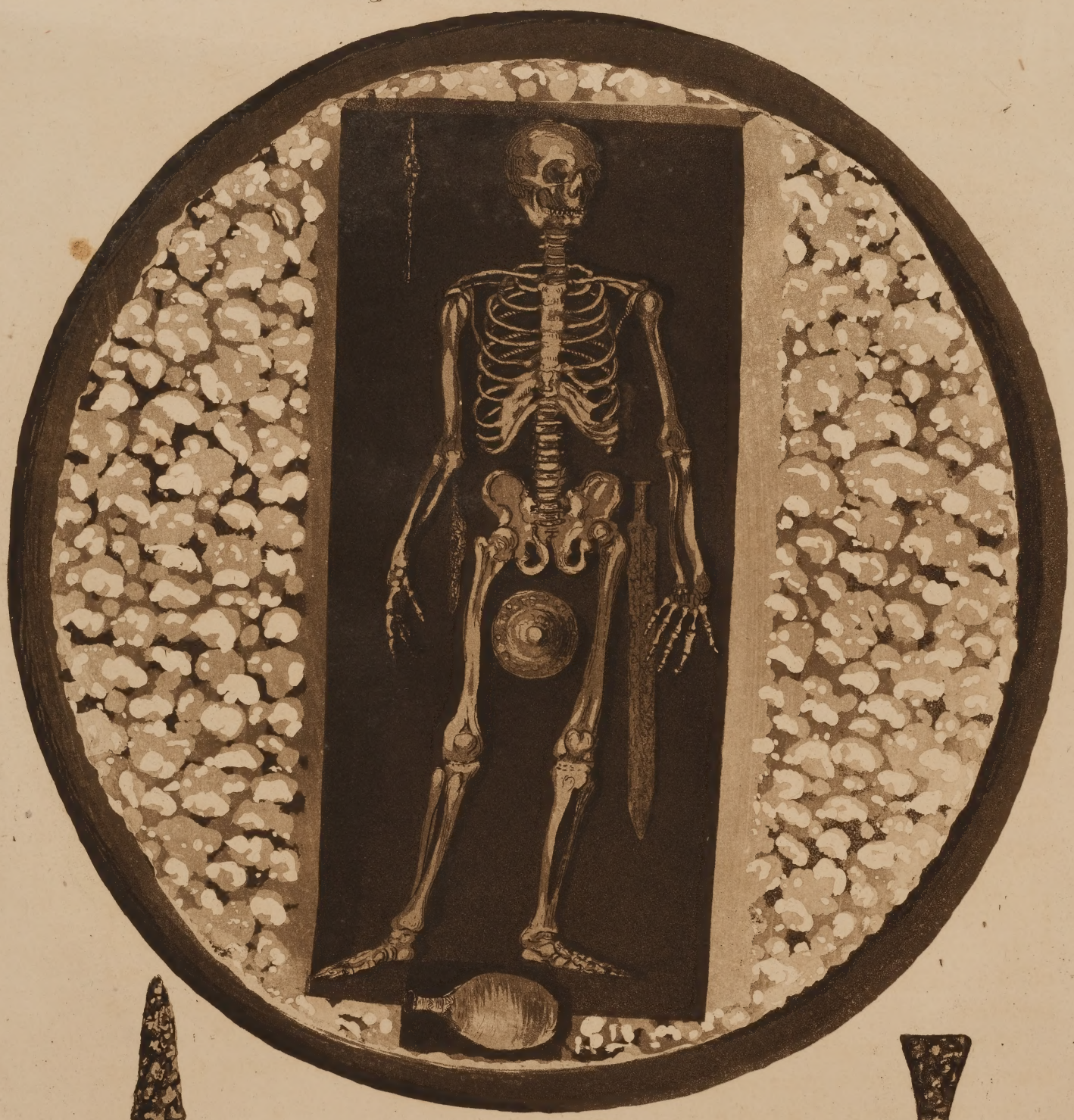

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TUMULUS I.

FIG. 1. repreſents an horizontal ſection of a tumulus opened on Chatham Lines *; the ciſt in which the body was depoſited, the arms, &c. the looſe excavated chalk and the vallum round the tumulus, in its original ſtate before the mound was levelled.

The ciſt was near eight feet in length, three feet in breadth, and four feet below the level of the native ſoil, when the upper coating was thrown up; the latter about half a foot in thickneſs.

The body in the meridian; head to the ſouth. The bones of a male adult, obvious by their ſize and texture. The length and thickneſs of the fiſtular bones were ſuch, as to admit of the aſſertion, without occurring to other marks of the diſtinction of the ſexes, or to the arms depoſited by the ſide of the ſkeleton.

The bones much calcined by age; but, on repeated experiments, they are found to contain a great portion of volatile alcali.

No appearance of a coffin.

* In September, 1779, when the lines or military works were repairing, under the command of Colonel Debbieg, to whoſe liberal taſte in literary purſuits I am indebted for the civilities with which he facilitated my diſcoveries at Chatham, the labourers and ſoldiers with the pick-axe and ſpade, in traverſing a range of theſe ſmall *tumuli*, threw up ſome ſpear-heads, umbos of ſhields, and a few other fragments of arms.

Theſe tumuli were ſituated on the weſtern ſlope of the ſteep hill, which faces the town of Rocheſter, and which deſcends to the barrack-gate: they are bounded by a cliff towards the road ſide which leads to the ſoldiers barracks; and on the other, to the eaſt, by a retaining wall of the works, which encloſes a magazine and a guard-room over it. The barrack wall is the extremity on one ſide; and the interior parapet and ditch of the fortification on the other.

The ſoil is chalky, has been plowed over, gardens were upon it, and, before it was purchaſed for the king's ſervice, there was a rope-walk preciſely on the ſite of the *tumuli*.

In the year 1756, when the lines were firſt thrown up, under Colonel Demeretz, ſome of theſe graves were accidentally diſcovered; and the rear of the Hanoverian encampment was ſituated on them. The remains of the ſoldiers' kitchens were to be ſeen on the centre of the burial ground; and doubtleſs, when they were raiſed, many *tumuli* were broken into, and the relics wantonly diſperſed.

Fig.

Fig 2. An iron ſpear-head and *umbo* of a ſhield. The ſpear-head fifteen inches long, and the *umbo* four inches in diameter.

The ſpear-head on the right ſhoulder; the point in a line with the head; the haft containing decayed wood, which, by the texture of ſeveral ſimilar ſpecimens in my poſſeſſion, appears to be of aſh. The metal is reduced to a calx, and which by the ſmalleſt preſſure is liable to be diſunited.

The umbo or boſs of the ſhield was found on the center of the thigh-bone.

Fig. 3. An iron ſtud with a pin in the center: uncertain in what poſition this laid near the body; but by the impreſſion of decayed wood upon it, it appears either to have been driven into the end of the ſpear at the handle, or into the ſhield.

Fig. 4. A braſs buckle; near the laſt bone of the *vertebræ*, or cloſe to the *os ſacrum*.

Fig. 5. A bottle of red earth at the feet of the ſkeleton; twelve inches in height, and five inches in its largeſt diameter.

Fig. 6. A thin plate of iron exactly in the center and under the umbo; four inches and an half in length; two rivets at the end, and ſeems to have received the end of the rivets of the umbo through the wood, as its bracer or ſtay.

Fig. 7. A knife on the right ſide, with impreſſions of decayed wood, and very diſcernible impreſſions of cloth upon it. The wood appears to have been its caſe; particularly as the end is fitted for an handle of this material, and which contains a great portion of the ſame adhering to it.

Fig. 8 and 9. The face and reverſe of an iron ſtud; four of which were found near the umbo of the ſhield; ſimilar ſtuds are often ſeen on the Scotch orbicular ſhields; the ſtuds of which are generally of braſs, the ſame as the umbo.

Fig. 10. An iron ſword, on the left ſide; thirty-five inches and a quarter the whole length; the blade from the handle thirty inches; two inches broad; flat, double edged, and ſharp pointed; a great portion of wood covering the blade, which indicates that it was buried in a ſcabbard; the external covering being of leather, and the internal of wood.

For a further deſcription of this tumulus, ſee OBSERVATIONS.

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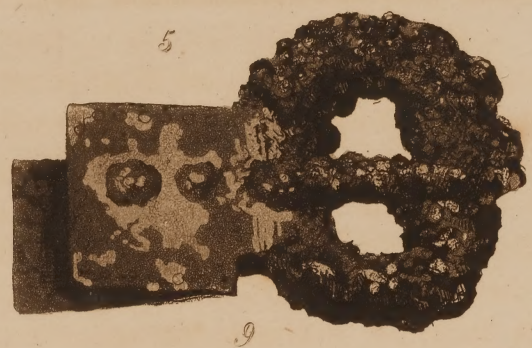

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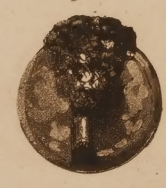

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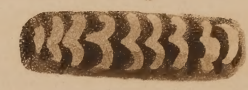

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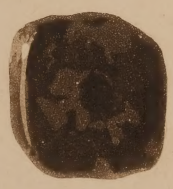

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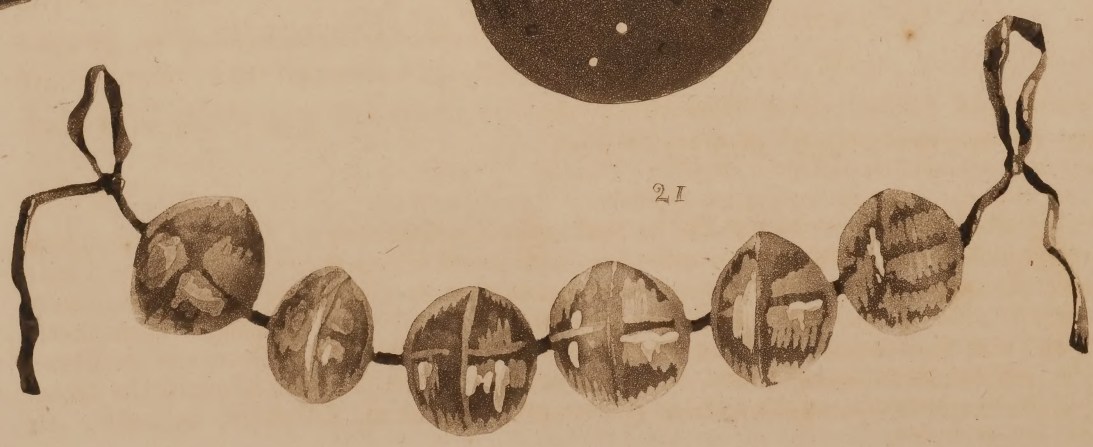

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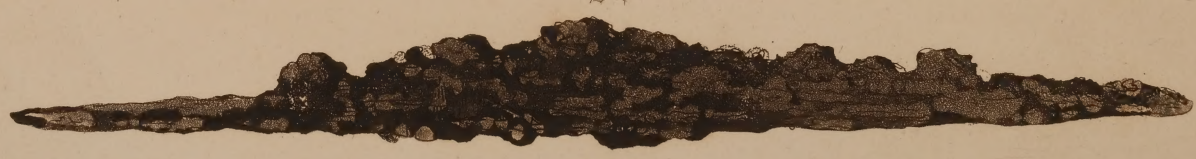

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TUMULUS II.

SITUATED at ſome diſtance from tumulus I. in the ſame range of *tumuli*. The ciſt about five feet from the level of the upper ſoil. The head of the ſkeleton to the South. Some of the bones entire, and ſtill containing their animal matter; ſome were reduced to an impalpable earth *, which inſtantly diſunited on the touch; the ſmallneſs of the fiſtular bones, the apparent ſize of the pelvis, their diſſolution in conſequence of their ſmallneſs, or perhaps delicacy of texture, much more ſo than thoſe of tumulus I. and the nature of the relics, prove that the body here interred was that of a young female. A dark coloured earth, which ſheeted the body, and which on the ſides of the grave, in a ſection through it, diſcovered ſome appearance of a decayed ſubſtance; and the breadth of it, gave me reaſon to ſuppoſe the body had been encloſed in wood.

Fig. 1. One of two copper claſps, ſtrongly gilt; on the left ſide of the ſkeleton, near the loweſt vertebre.

Fig. 2. The reverſe of fig. 1. The *acus*, which perforated the garment, is of iron or ſteel, and is received into a curvated piece of copper as its ſtay. The wire which formed the *acus* moved vertically, and when received into the veſtment was compreſſed into the claſp, in the ſame manner as the *fibula ſubnectens* of the Romans. The calx of the iron has preſerved ſome filament of the robe, which, by a very common analytical experiment with fire, proves the part of the robe next to it to have been of *linen*; the texture of which was tolerably fine. The ornaments on the claſp are engraved, and they ſeem to have been very much uſed by the wearer.

* In a diſſertation on the Antiquity of the Earth, read at the Royal Society 12 May, 1785, and ſince publiſhed with additions, I had occaſion to mention the bones found in this *tumulus*; which I ſaid *were entire*. I here beg leave to explain, that I meant the bones that were preſerved: for it frequently happens, that bones may be found in a friable ſtate apparently entire, but when handled immediately fall into duſt. The argument will ſtill acquire the ſtrongeſt validity, as we find the bones in tumulus I. were perfect, the texture palpably ſolid, and the body interred at the ſame date, which the ſequel will inconteſtably prove: the ſcull of the ſkeleton is now preſerved in my collection, with the under jaw and the two femur bones.

Fig. 3. One of two copper claſps ſtrongly plated with gold. The workmanſhip is in part ſtamped, and performed with milling, which is very obſervable on the chain deſcribed in the centre line, and on the edges of the claſp. The ornament in its rough ſtate ſeems to have been caſt, and afterwards tooled upon. Found on the left ſide, rather lower down than fig. 1.

Fig. 4. The reverſe of fig. 3. The *acus* of the ſame metal, as the one of fig. 2. and fitted in the ſame manner to the ornament. Theſe claſps have not been ſo much uſed as fig. 1. The ornament is ſharper, and the gold in a perfect ſtate.

Fig. 5. An iron buckle, with a tail, to receive a girdle or belt: the poſition on the left ſide, cloſe to the claſps, fig. 1. The tail which received the girdle, or belt, is of a mixed metal, perhaps the *Aurichalcum* of Pliny; and waſhed with ſilver. On the ſmooth ſurface on the metal, as well as on the iron buckle, are very accurate impreſſions of fine cloth; ſome of which I picked off, but found, on analyſing, that the calx of iron had permeated the cloth to that degree as left no room to aſcertain whether it was ſilk, linen, or woollen; but, from other ſpecimens, I ſuſpect it was linen.

Fig. 6. A fragment of an IVORY ARMILLA *; and which ſtill contains its volatile alcali. On the right ſide, cloſe to fig. 7.

Fig. 7. One of two circular claſps of copper, plated with gold. The ſtamp, or caſt, of the ornament, is not unlike a Gothic repreſentation of the human face. The face of the claſp has a high rim projecting from it, the breadth of the interior circle. On the breaſt, near the collar bone.

Fig. 8. The reverſe of fig. 6. The *Acus*, ſimilar to thoſe of fig. 2. and fig. 4. The iron which compoſed it accreted to the metal of the claſp, and in its calcareous ſtate encloſing the filaments of cloth, which, on an accurate experiment, appears to be of linen, the ſame as preſerved on fig. 2.

Fig. 9. A SILVER SPOON, ornamented with garnets †; the bowl perforated and waſhed with gold, which is in ſome places much worn off. The garnets are

* This Ivory Armilla ſhould have been repreſented in a plate prefixed to the Diſſertation, which I mentioned in the foregoing note; but the relics not having been at that time arranged from my notebook as they now are, this fragment was blended with other fragments of an Ivory Armilla, found in a tumulus near it, and which, through miſtake, I engraved: the fact is equally eſtabliſhed, though the arrangement was not ſo critical as it ſhould have been.

† This perforated ſpoon appears to have been a magical implement, and to have anſwered the uſe of the ſieve and ſheers deſcribed in the Third Idyllium of Theocritus:

> Ειπε και Αγροιω τ'αλαθεα, ΚΟΣΚΙΝΟΜΑΝΤΙΣ
> Α ωραν ωοιολογευσα, ωαραιβατις, ἑνεκ Εγω μεν
> Τιν ὁλος εγκειμαι. τυ δε μευ λογον ωδενα ωοιη.

It was ſuſpended by a ſtring, which perforated the hole at the handle; and ſeems to have been thus uſed. Illam adminiſtrant cribro forcipi impoſito et forcipe binis tantum apprehenſo atque elevato digitis etſi denique; præfatis precibus et recitatis nominibus ſuſpectorum quorumque; appellato cribrim, vel tremit, vel nuat, vel convertitur, cum arguunt reum ſceleris, de cujus authore quæſtio inſtituitur. Joannes Georgius Godelmanus, lib. I. cap. v. p. 45. Subſequent diſcoveries in theſe kind of *tumuli* will ſhew the *ſheers*, another ſpecimen of the ſieve of a different form, and various other implements, deſcriptive of various orders of magic in uſe among the antients from the earlieſt period of time, and tranſmitted to the modern ages from the Eaſtern nations; from whence, in the courſe of this work, we ſhall find theſe *tumuli* relics to have been introduced into this iſland.

In the luxurious reign of Charles II. which, with the extirpation of fanaticiſm, alſo eradicated all ſuperſtitious belief in theſe cuſtoms, we find Butler mentions the magical virtue of the *ſieve* and *ſheers*.

In

are enchaſed in a projecting ſocket of ſilver, as deſcribed in the drawing. They are ſet on a gold foil, which foil, from ſimilar ſpecimens in my collection, ſeems emboſſed in chequers, by a ſtamp or milling inſtrument, to add luſtre to the ſtone. On the edges of the handle is a delicate beading, and in the interval of the ſetting are ſmall circular marks, ſo often found on ornaments of the lower empire, and which, in my opinion, are the ſure criterion to diſcriminate ſuch ornaments. The reverſe of the ſpoon has a neat brace faſtened with ſix rivets, to mend a fracture near the handle, on the edge of which is impreſſed a chain of the above circular marks. The ſilver of the bowl is as thin as the ſilver pence of ſome of our early Saxon kings. The back of the handle is worn very ſmooth, particularly the edge, which circumſtance, with the perforation at the top, ſhews it to have been pendant to ſome part of the dreſs. The handle and bowl has been hammered out of one piece of ſilver, and the ſockets of the ſtones are faſtened with rivets, which penetrate the handle. When taken out of the grave the ſilver parts where the gold was worn off were much corroded with a black *patina*. A little below the *os ſacrum*, between the femur bones.

Fig. 10 & 10. Two ſpecimens of *ten ſilver wire rings*, with beads pendant to them *. The wire when the ring or circle was formed, was faſtened with a ſimple twiſt. The beads conſiſt of glaſs, amber and red vitrified earth. Some rings have only one bead pendant to them. The ring under fig. 7. contains a light green opake bead, to imitate a tourquoiſe ſtone; and the other, the ſmalleſt, of a crimſon coloured glaſs, in imitation of a garnet or hyacinth. The other ring perforates two beads, of a vitrified red earth, in imitation of the blood ſtone. The other beads conſiſt of two of amber, very neatly turned; two of a carnation colour, one of a deep carnation, and the other of amber: one of a darkiſh tourquoiſe; one of a light bright verditer green †: three of red

In magic he was deeply read,
As he that made the brazen head,
Profoundly ſkill'd in the black art,
As Engliſh Merlin for his heart;
But far more ſkilful in the ſpheres,
Than he was at the *ſieve* and *ſheers*. Hud. Cant. II.

Again we have,

Than th' oracle of *ſieve* and *ſheers*
That turns as certain as the ſpheres. Cant. III.

A pretended divination, at this day, is made with theſe inſtruments in ſeveral places; and ſomewhat in the manner as deſcribed by Godelmanus.

* As theſe rings lay near the *armilla*, I am inclined to think they made part of the ornament. Such ſpecimens may be noted in Count Caylus; one of which with ſeven rings to the armilla or bracelet, T. I. pl. LXXI. he conceives to be the *Trochus*, a muſical inſtrument of the Greeks and Romans, and which abſurd idea he ſeems to have taken from Mercurialis, lib. III. p. 219. where a muſical circular inſtrument is engraved: but which cannot poſſibly have any relation to the one the Count has publiſhed. In December, 1785, an engraving of a ſimilar bracelet was preſented to the Society of Antiquaries. The rings, *fig.* 10 and 10, ſeem to be too ſlight to have been worn on the fingers. The pendant ſtones were ſuppoſed to contain magical virtues. See Pliny, lib. xxxvii. cap. 8. ſpeaking of the green ſtone, which he calls Molochites, here imitated in glaſs; he ſays it had a virtue or charm to preſerve infants from harm—et infantium cuſtodia quadam innato contra pericula ipſorum medicamine. In the ſame chapter he mentions the glaſs beads to the rings, as counterfeits of precious ſtones, *et vitro adulterantur*, *&c.* Chap. 9. contains various deſcriptions of gems, moſt of which have magical powers attributed to them, and which ſubſequent diſcoveries in theſe *tumuli* will ſhew were uſed for theſe purpoſes as well as ornaments of dreſs.

† Pliny ſays, in the ſame chap. neque eſt imitabilior alia mendacio vitri. There is no precious ſtone ſo eaſy to be counterfeited with glaſs as the Tourquoiſe, and this is well exemplified in the glaſs ſpecimens here deſcribed: being of an opaque glaſs, there is ſcarce a poſſibility of diſcerning the difference between the real and counterfeit. The green ſtones of a deep colour he calls *molochites*,

red earth; one of a pearl-colour glaſs; one of a darkiſh blue; one of a light blue; one of an opaque dark brown colour, which cuts eaſily with a knife, and is compoſed of an aſphaltic earth, or of ſome aromatic not unlike the former in ſmell. This bead is faſhioned with greater pains than the other, of a ſquare ſhape, with the angles cut in a diamond faſhion and ſomewhat larger, and doubtleſs tranſported into this iſland from the Eaſt. In all, eighteen in number. Some parts of the rings are decompoſed with laying in the earth. Found near the *pelvis*.

Fig. 11. A fluted piece of braſs, like the tag of a lace; and which appears to have been uſed for this purpoſe on ſome parts of the dreſs: found near fig. 1.

Fig. 12. A ſmall buckle of the ſame metal, as the tail of fig. 5. The reverſe has a rivet: an evident mark that it ſerved for a ſmall leather belt. The tongue of iron; found near fig. 11.

Fig. 13. A ſilver perforated coin ‡, as thin as a ſilver penny of our early Saxon Kings. The inſcription round the head, DN. ANTHEMIVS. PP. AVG.

Fig. 14. The reverſe: a figure ſeated in a crural chair, reſting on the rudder of a galley. The inſcription SLVS. REI. PVBLICE. *ſlvs*. a miſtake of the mint maſter for SALVS: no uncommon thing among the coins of the lower empire. On the exergue CONOB. or, as I read it, *Conſtantinopoli Officina Secunda*. B the Greek numeral *ſecunda*; the Romans frequently uſing the Greek numerals on their coins; particularly in the Byzantine empire, on the declenſion of the republic.

The figure on the reverſe is not well made out in the plate, being too imperfect on the coin to hazard a repreſentation.

Fig. 15. Of thin ſilver perforated: the inſcription too much defaced to make any thing certain of . . . . . ANVS was conſpicuous, and it may read, *Gratianus. Valerianus. Martianus. Majorianus,* or *Valentinianus*. I think the latter emperor. The reverſe GLORIA ROMANORVM. The figure too much defaced to deſcribe with accuracy.

Fig. 16. Of thin ſilver, perforated; the inſcription DN. VALENTINIANVS. PF. AVG. The reverſe VIRTVS ROMANORVM. Theſe coins were found with fig. 10. on the right ſide of the ſkeleton, ſo much corroded, that having carefully ſent them to a friend for his inſpection, on their return by letter, they were broken into ſeveral pieces. The one of *Anthemius* was the leaſt injured, and is now in a tolerable ſtate of preſervation.

N. B. There was a braſs perforated coin, the impreſſion quite defaced, found with them.

thoſe of a ſea green *chryſopraſius*. There is a ſtone, which he calls Eumetres, of a pale green, which the Aſſyrians call the gem of Belus, the moſt ſacred of their gods: it is applied very frequently to ſuperſtitious invocations, exorciſms, and moſt magical uſes. See lib. xxxvii. cap. 10.

‡ This coin of Anthemius is valued by M. Beauvais in our Engliſh money, at about five guineas. They ſeem to have been worn as pendants, either as ornaments or ſome kind of amulets. Abbé Fortis, in his Travels into Dalmatia, p. 66. ſays, the Morlack women wear ſtrings *of ſilver coins to their caps:* among which are often found ſome antient and valuable. This circumſtance has frequently been obſerved by modern travellers, and in particular in Sicily, where the peaſant women have been decorated with ſome very rare and well-preſerved Syracuſian coins. In Mr. Duane's ſale was ſold an Onyx ſet in gold, that accompanied a gold coin of the Emperor AVITVS, ſet in a rim and a gold loop, to hang it as a pendant. They were found in May, 1758, in a barrow on Blood Moore Hill, near Peake-field and Layſtoff, in Suffolk, with a necklace of rough garnets, to which they were *pendant*. The necklace is in my poſſeſſion. The Onyx, with an intaglio of tolerable workmanſhip, repreſented Caſtor and Pollux. This penſile ornament was bought, at no ſmall ſum, for a Roman *bulla*.

Fig.

Fig. 17. A bead of red opake glaſs waved with yellow ſtreaks.
Fig. 18. A bead of glaſs compoſition ſtreaked with various colours.
Fig. 19. A bead of black glaſs.
Fig. 20. A bead of fine clear high-coloured amber *.
N. B. Theſe beads were found together with the coins.
Fig. 21. Six beads of rock cryſtal †: near the *radius* and *ulna* of the arm.
Fig. 22. An iron knife, on the left ſide, cloſe to fig. 1. The metal entirely decompoſed,

* Amber was in great eſteem among the antients. The Romans, after the cuſtom of the Greeks, who attributed great virtue to it, eſtabliſhed a traffic for it with the Germans, who brought it into Panonia, Iſtria, and thus to the Roman provinces. See Pliny, lib. xxxviii. cap. 3. The women of Lombardy, according to this old hiſtorian, wore collars of it, as much for a charm againſt wens, in the neck, which thoſe women are ſubject to, as for ornament; he alſo obſerves, that women only ſet the moſt ſtore by it. Amber-beads, he ſays, worn about the necks of children as amulets, are charms againſt poiſon and witchcraft. Calliſtratus ſays, they are good for all ages, and to preſerve the wearers from frights, by which their ſenſes may be diſordered; and, whether worn as a necklace or taken inwardly, creates a free urinary diſcharge. Pliny aſcribes great medical properties to it. It was known as a foſſil by the antients, as appears by this paſſage: *Philemon foſſile eſſe, et in Scythia erui duobus locis.* See Pliny, lib. xxxvii. cap. 11. Nero adorned his theatres with it; and hence it ſeems to have been univerſally known at Rome. In a ſonnet to the Empreſs Poppæa, he compared her hair to amber; and from that time the Roman ladies eſteemed that colour for their hair, and alſo uſed it much as an ornament for their apparel.

The bright *red coloured amber* was the moſt prized. It had various names among the antients; that of a white colour was called Electrum, that of a red Snalternicum: the Germans called it Gleſſum, becauſe it was clear like glaſs. See more of this relating to the amber found in Britain, Diodorus, p. 348; and Strabo, 309. Amber-beads, throughout all ages, ſeem to have been the ornaments of the women. In Scotland, where the cuſtom was retained within theſe two centuries, and, as I ſuſpect from the Lower Britons, the women ornamented themſelves with amber. Leſlei, p. 29.

† See a ſingular coincidence of facts reſpecting theſe ſix *Cryſtal beads*, in Brown's *Hydriotaphia*, Urn Burial, p. 23. where a Roman urn is deſcribed, preſerved by Cardinal Farneſe, which contained *ornaments* of *amber*, a *Cryſtal Ball*, three *Glaſſes*, two *Spoons*, and SIX NUTS of Cryſtal.

There is reaſon to ſuppoſe that theſe beads were appropriated to ſome myſtic hymeneal purpoſe, eſpecially as they appear to have been worn round the wriſt of a female, and found near to the ivory armilla. The antient Cabaliſts uſed this number in a procreative ſenſe, by multiplying the MASCULINE THREE, into the FEMININE *number two*; the produce being *Six*: and ſo *ſix into ſix* is *thirty-ſix*. Thus in one ſenſe it related to the *male* and *female*; and in the other to procreation; and therefore it was in a phyſical cabaliſtical ſenſe prefixed to animal nature. See Philo in lib. de Mund. Opif. Αρρην τε και Θηλυς ειναι τεφυκε, καικ τῆς ἑκαΤερα δυναμεως ηρμοσαι, &c. The Moſaic Coſmology was alſo by the antient Jewiſh fathers explained in the Cabaliſtical number Six—the number of days, in which creation was operated, and which they always applied to vivified nature.

It was alſo called Φιλιος, Beloved, and Φιλοτησια, Copulation; becauſe animals of the ſame ſpecies have a reciprocal attachment for each other. See *Warren's Geologia*, p. 64. Alſo Ζυγια and Ζυγιτις, becauſe they are yoked or coupled together. This myſtic number SIX was alſo called Αφροδιτη, Venus, and Ακμων, an anvil; but I ſhould rather ſuppoſe Ακμης, *unwearied*, applied to venereal copulation; to the unerring, conſtant, and endleſs nature of propagation. See *Nicomach. Geraſen. Arithmet. Theolog.* lib. ii. See alſo Meurſ. Denar. Pythag. where many other names are prefixed to this number.

The armilla, with *ten* pendant rings, is alſo an hymeneal appendage, and which is of the ſame myſtic import as the *number four* held in the greateſt poſſible veneration by the Antients. See the Golden Verſes of Pythagoras, 47.

Ναι μα τον ἁμετερα ψυχα παραδοντα ΤΕΤΡΑΚΤΥΝ
Παγαν αενααι φυσεως, αλλ' ερχευ επ' εργον.
This by his name I ſwear, whoſe ſacred Lore
Firſt to mankind explain'd the myſtic *Four*,
Source of Eternal Nature and Almighty Power. ROWE's Tranſlation.

We ſhall now find the power of the *Decad* to be *Four*; for before we can arrive at a perfect *Decad* we diſcover all the virtues and perfection of the *ten* in *four*. For example, in aſſembling all the numbers from one to four incluſively the whole compoſition makes ten: 1
2
3
4
—
10

decompoſed, or changed to a calcareous ſtate. The end, which was inſerted into the handle, has impreſſions of wood upon it; which ſhews the handle to have been made of that ſubſtance.

In this grave I obſerved ſeveral *ſhards* and *pebbles*, which are by no means natives of the chalk, and which I have reaſon to think had been intentionally thrown in with the body *.

For further remarks, ſee OBSERVATION.

Thus the *four* holding the middle place between the increaſed unit, and the virgin *ſeven* (ſee *ſeven* rings to the Armilla or bracelet of Count Caylus), ſo called by the Pythagoreans, who compared it to Minerva, has alone received the virtues and powers of *the numbers producing* and *produced*, which are contained in the Decad. Thus there is a divine and religious ſignification prefixed to the number *Ten* or *Four*, and an animal figurative ſenſe prefixed to the number *Six*: produced from a different and leſs comprehenſive arithmetical root. See a more full and particular inveſtigation of theſe myſtic numbers very learnedly explained by M. Dacier, in his Annotations on the Commentaries of Hierocles on the Golden Verſes of Pythagoras. A treatiſe on this ſubject would be endleſs; but I truſt it will be ſufficient to prove, that from hence we may deduce the origin of the *marriage ring*; and ſhew that there was a very comprehenſive meaning prefixed to this cuſtom: for a more ſatisfactory diſquiſition, I ſhall refer the learned reader to Johannis Kirchmanni de Annulis, cap. XVIII. where he may collect a profuſion of matter relating to this antient conjugal cuſtom of wearing rings or Armillæ: But from what has here been briefly ſaid on the ſubject, little doubt muſt remain as to the real meaning of the depoſit of the *ten ſilver rings*, the *armilla*, and the *Six Beads of Cryſtal*; which number were alſo found in the *Farneſian urn*, above quoted, and doubtleſs the inhumated relics of ſome wedded female.

* I have had occaſion frequently to make this obſervation in theſe kind of *Tumuli*. It is not improbable, that this cuſtom furniſhed Shakeſpeare with this line in Hamlet:

Shards, flints, and *pebbles* ſhould be thrown on her.

Thoſe perſons who committed ſuicide, being deprived the Chriſtian rites of burial, were perhaps interred after this manner peculiar to the Pagans.

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H. delt.

TUMULUS III.

THIS Tumulus was opened on Chatham Lines, in the ſame range with Tumulus I. and II.

Fig. I. An iron Spear Head fifteen inches long, which, to give a more perfect idea of the nature of theſe relics, I have repreſented in the ſtate when taken out of the earth. I have alſo ſelected the contents of this grave, for a more correct and natural deſcription of them; and to aſcertain their analogy with the arms in general that are diſcovered in theſe ſmall kind of tumuli *. The ſpear was

* In the Gentleman's Magazine for March, 1766, there is a letter from the late Dr. Stukeley to Mr. Peter Collinſon, F. R. S. giving an account of ſeveral Britiſh Antiquities found near Charteris in the iſle of Ely; accompanied with a plate of a ſword, the umbo of a ſhield, a ſpear head, a glaſs vaſe, and an earthen urn. The dimenſions of the ſword correſpond with the one I found in Tumulus I. The ſpear is of the ſame nature, only ſmaller, than the one deſcribed in the above Tumulus. The umbo is exactly ſimilar. With the greateſt energy and critical definition the Doctor deſcribes theſe remains to be 3000 years old, and to have belonged to one of the firſt inhabitants of this iſland. He thinks the ſword was of the fabric of Damaſcus, and to have been brought hither by the Midianite Merchants who came to Britain with the Tyrian Hercules, to ſeek for tin. Strange are the meanderings of Antiquaries when they have no grounds for conjecture! We ſhall have, in the courſe of this work, the ſtrongeſt teſtimonies to prove the contents of this Tumulus found in the Iſle of Ely to have been the remains of the latter Britons, inſtead of the old and firſt colonizers. Dr. Stukeley having taken his report, as to the critical poſition of theſe remains, from the deſcription of a Lord of the manor, a Mr. Fawcet, of that iſle, who doubtleſs had them brought to him by ſome labourers, ſhews that very little confidence can be placed in his narrative. It is only by the local depoſit of the relics, when accurately ſurveyed that a perfect knowledge can be acquired of their reſpective owners: this we ſhall find to be the caſe of the glaſs veſſel, which was not found in the ſame grave, and the place of its depoſit not aſcertained. In his paper to Mr. Collinſon he mentions the account which Mr. Jacob of Faverſham tranſmitted to the Society of Antiquaries on the 22d of February, 1759, of a body being found on Burham Downs, which the Doctor ſays was of an old Briton, glaſs beads being round the neck of it. This he concludes to be the caſe, becauſe he obſerved beads to have encircled the necks of the Britiſh kings on their coins. The contents of the graves opened at that period are now in my poſſeſſion; and in a correſpondence with Mr. Jacob, whoſe kind ſervices to facilitate my *tumuli* enquiries I am here happy to acknowledge with a high ſenſe of obligation, I am clearly of opinion that the beads were not found in the ſame grave with the arms deſcribed in Mr. Jacob's paper. The late Rev. Bryant Fauſſet, of Heppington near Canterbury, critically opened the remainder of theſe *tumuli* on Burham Downs; and, on a ſurvey of his diſcoveries, I do not find (for numerous have been his diſcoveries in various other ſepulchral ranges of Barrows) any grave that contained beads with arms: and this has alſo been fully ſubſtantiated by the many ranges of tumuli that I have ranſacked. The arms are found in diſtinct graves, ſhewing the ſame to be appropriated to the men, and the beads to the women. This glaſs veſſel alſo, on which Dr. Stukeley has given an elaborate treatiſe (ſee his Paper to the Society of Antiquaries, May 15, 1764, to prove that this iſland was originally peopled from Tyre) was part of the contents of a woman's interment; to aſcertain which, the ſtrongeſt proofs will, in a future part of this work, be advanced.

depoſited

depoſited on the right ſhoulder, in a parallel horizontal direction with the body. From a multitude of ſimilar ſpecimens of theſe weapons, with impreſſions of a coarſe linen cloth, it is probable they were encloſed in the coffin, or placed near the funeral veſtment. The ſocket into which the handle or ſhaft was introduced contains the impreſſion of decayed wood adhering to the ruſt; and, on obſerving a line of diſcoloured chalk in the direction of the body, I am inclined to think the ſpear was buried entire, which, from the length of the ciſt that contained the body, could not exceed ſix feet and an half in length. The metal is reduced to a calx, and will break aſunder on the ſmalleſt preſſure.

Fig. 2. Iron boſs, or umbo of the ſhield, five inches in diameter, and about the ſame in height, two feet from the end of the grave, and laid between the bones of the leg.

Fig. 3. The umbo in profile.

Fig. 4. An iron knife, ſix inches long, with very perfect impreſſions of coarſe linen cloth about the middle of the blade, which, by the impreſſion of wood on it, appears to have been depoſited in a caſe of this material. The handle was alſo compoſed of wood. On the left ſide near the middle of the body.

Fig. 5. Fragment of an iron buckle, near the knife, indicating the ſame to have ſerved a belt, and which, with the evident appearance of accreted cloth upon it, proves the body to have been inhumated in its accuſtomary apparel.

Fig. 6. The *femur* bone delineated, to ſhew its texture, and to prove the body to have been that of a male adult.

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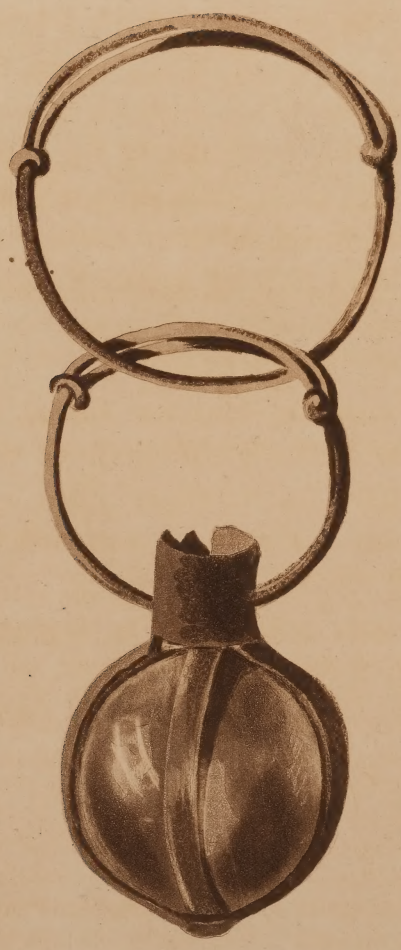

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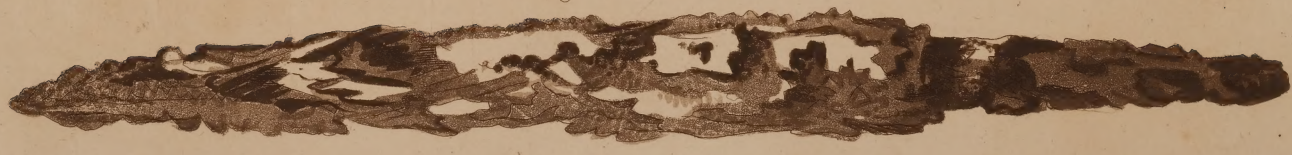

Dd. del.t

TUMULUS IV.

OPENED the 10th of Auguſt, 1782; being the 86th in my Note-Book. It formed one of the groupe with Tumulus I. II. and III. and was ſituated at the diſtance of 33 yards from them, near the ſcarp of the hill which faces Chatham church, and within the gorge of the ſloping baſtion of the King's lines.

The ciſt which contained the body did not exceed a foot and half from the ſod, and not more than four feet in depth.

The teeth were perfect, eſpecially the enamel, which I have remarked to be always recent in chalk to almoſt any length of time, when the other parts of the ſkeleton have been entirely diſunited.

Some parts of the ſkull were preſerved, particularly the lower jaw, and ſome of the fiſtular bones were conſpicuous; their delicate texture, joined with the ſmallneſs and good preſervation of the teeth in their natural ſtate, inclined me to pronounce this interment to have been that of a young female ſubject. The head in the north direction.

PL. IV. Fig. 1. Pl. IV. Nine AMBER BEADS of a bright and deep orange colour, of the ſize repreſented in the plate. The complete number found were THIRTY-SIX, and, when ſtrung afreſh, formed a double row; the circle of which being nearly four inches in diameter, and found near the neck, without a doubt, ſhews the ſame to have been uſed as a NECKLACE. They are not worked into any regular form, and appear to have been ſelected from native lumps, and chipped into the ſhapes repreſented in the plate. As glaſs by laying in the earth acquires an opaque thin coating, which ſome call *armatura*, or *electrum*, ſo the amber has acquired a cloudy ſubſtance ſeemingly ſaturated with the chalk.

Fig. 2. A BLUE GLASS BEAD emboſſed with three circular pieces of varied coloured glaſs, of white and orange: the fractured part is where a piece is broken out *.

* This bead is ſomething ſimilar to the ſmalleſt rayed amulet which Mr. Pennant has engraved in his Brit. Zool. 8vo. Ed. 2. vol. III. p. 33. under the article SNAKE.

Fig. 3. A BROWN RED BEAD of vitrified earth. Theſe beads were found near the ſide of the ſkeleton.

Fig. 4. A METAL PIN. The workmanſhip in every reſpect ſimilar to our large modern pins of braſs. Found near the left ſide.

Fig. 5. A GLASS CUP *, of a deep green colour. The drawing is the exact ſize. Three and $\frac{4}{10}$ inches diameter over the rim; two inches deep; and $\frac{2}{10}$ of an inch in thickneſs at the rim. Found inverted near the left ſide about the center of the body.

Fig. 6. A SILVER RING, twiſted in a convoluted form: near the bones of the hand.

Fig. 7. A SILVER BROACH: three inches in length, delicately worked with a beading, inlaid in a remarkable curious manner with the ſame metal; gilt and ornamented at the tail with a deep coloured hyacinth ſtone. The reverſe contains a claſp and an iron tongue ſimilar to Fig. 4. Pl. II. The calx of the iron tongue has a very perfect impreſſion of linen cloth †; and on the ſilver part is accreted a diſtinct filament or thread.

Fig. 8. A CRYSTAL BALL ‡, *encloſed in a lap of ſilver*, pendant to two ſilver rings. The cryſtal appears to be in its native ſtate unpoliſhed by art. Found on the left ſide cloſe to the cup.

Fig. 9.

* Theſe glaſs ſepulchral veſſels have been frequently found in theſe kind of *tumuli*. They are always faſhioned without a baſe to ſtand on; and, like the Roman *lacrymatories*, or tear-bottles, they ſeem to be appropriated only to funereal rites. See Pl. V. N° I. Fig. 7. As they generally occur with inſtruments of magic, it is very probable they contained the *aqua magica*. See Prop. lib. IV. Eleg. I.

Aut ſi quis motas cornicis ſenſerit alas,
Umbra neque; *hæc magicis mortua prodit aquis.*

Anno 1767 was opened at the ſouth end of Stowbridge, in the road to Grange, a barrowc alled King Barrow, 100 feet diameter; its perpendicular height 12 feet; out of which was taken a decayed oaken cup, *three inches* over the mouth, *two* at the bottom, its depth two, and its thickneſs $\frac{2}{10}$ of an inch. *See the drawing in Hutchins's Hiſtory of Dorſet.* The bottom is rounded. See Chifletius of the Tomb of Maria wife to the Emperor Honorius, p. 55; on Childeric's Tomb; ſee alſo Brown's Hydriotaphia, p. 28. where theſe relics occur in tombs.

† Whenever the quality of cloth is mentioned, the reader may be aſſured the ſame has undergone an *analytical* experiment. The apparent wonderful preſervation of cloth during ſuch a length of time, ſince theſe remains have been interred, is critically accounted for by the *patina* and *ruſt* of metals incorporating themſelves with it.

‡ It was my intention to have referred the reader, for the diſcuſſion of this very remarkable and curious relic, to OBSERVATIONS on Tum. IV.; but, as much matter is at hand, and as the ſentiments of learned men may poſſibly tranſpire before my work is completed, I have been induced to ſubjoin the following remarks, that a more full and elaborate diſſertation may be accompanied with the materials which I have already framed for the purpoſe. If thoſe gentlemen will contribute to my reſearches on this ſubject, and who may have ſome ſimilar ſpecimens in their poſſeſſion, their tranſmits will be properly regarded.

Montfaucon ſays, 20 of theſe *cryſtal-balls* were found at Rome towards the latter end of the ſixth century in an alabaſter urn, by the canons of St. John of Lateran. The urn alſo contained a *gold ring*, enchaced with a ſtone, a *needle*, an *ivory comb*, and *ſome ſprigs of gold*. This author ſays, they have been rarely found in tombs. See *Tom.* I. p. 15. When the tomb of King Childeric, who was interred anno 436, was opened at Tournay anno 1653, with a profuſion of magnificent ornaments, was found a *cryſtall-ball*. See the drawing and deſcription, p. 243, in *Chifletius*, who has written a learned and very elaborate account of the diſcovery of this tomb. See alſo p. 23, in Browne's *Hydriotaphia Urne-Burial*, a *cryſtal ball* found in the Farneſian-urn; the particulars of which have been already cited in p. 9 of this work.

In the Britiſh Muſeum there is a very fine *cryſtal-ball*, but no hiſtory apparently attached to it.

Godfrey Fauſſett, Eſq; of Heppington, near Canterbury, has a *cryſtal-ball* in his cabinet, which was taken out of a tumulus on Burham Downs, with a *glaſs* veſſel. Another *cryſtal-bal* was found at Aſh in Kent, in a tumulus with a *glaſs cup*, as I have ſome reaſon to think, and a gold *fibula*, which are in my poſſeſſion. Several ſpecimens of cryſtal, ſome cut, ſome in their natural ſtate, taken out of ſepulchres, are alſo in my cabinet. Sir William Fag, of Myſtole, near Chartham Downs, in Kent, has a cabinet of *tumuli* relics, amongſt which is a *cryſtal-ball*, found with a *circular gold-plated fibula*, a

Fig. 9. A ROMAN COIN of the ſmall braſs. Round the head FL. IUL. CONSTANTIVS NOB. C.

Fig. 10.

glaſs veſſel, and other relics in a range of *tumuli*, on Chartham Downs. A copy of a manuſcript of a Dr. Mortimer, on the ſubject of theſe burrows, is now in my poſſeſſion. See Pl. V. N° 1. where theſe relics are engraved. This true Engliſh-hearted Baronet, with an hoſpitality that I am here happy to record, permitted me to make what uſe I thought proper of his cabinet; which, joined with the repeated civilities I have received from his relation, H. Godfrey Fauſſett, Eſq; of Heppington, has enabled me to eſtabliſh, by analogy, ſome intereſting facts, that reſpect the nature and hiſtory of theſe ſepulchral remains. The particulars of this gentleman's favours I ſhall poſtpone to a future paſſage of this work.

It is well known, the antients, in reſpect to divination, repoſed the greateſt confidence in gems and other ſtones. Zoroaſter uſed the *aſtroite* in magical rites. Celebrant et *aſtroitem* miraſque laudes ejus in magicis artibus Zoroaſtrem ceciniſſe. Quidam diligentius de ea produnt. See Plin. lib. XXXVII. c. IX. Democritus ibc. ap. x. ſays, the ſtone, called *crotylos*, by ſome called *amphicome*, or *hieromnemon*, and which he has much celebrated, is uſed in various ways for propheſying, or fortune-telling. Zachalias the Babylonian, in his books dedicated to king Mythridates, thinks the fate of man may be predicted from gems. Humana *gemmis* attribuit fata. Plin. ib. The *Hæmatites*, or blood ſtone, the above Babylonian *conjurer* ſays, is efficacious in petitions to great men; and in the day of battle procureth victory. I have in my collection a circular ſtone of this kind, ornamented with ſilver, and a ſilver ring to ſuſpend it by. Though Pliny very elaborately has recorded the opinion of magicians in reſpect to the divination which they pretend to draw from ſtones, he nevertheleſs, ſpeaking of the magical ſtone, *chelonia* or tortoiſe eye, thinks no great confidence ſhould be placed in magicians. *Magorum mendaciis* are his words.

From the ſultry climes of the Eaſt, magic ſeems firſt to have originated: through all changes of government, empire, and religion, it appears to have aſſumed a wonderful controul over the actions of men, over the vulgar as well as over the more enlightened parts of ſociety; moſt of the Pagan relics diſcovered in our ſepulchres, particularly the magical inſtruments, will be found to have derived their origin from thoſe climes: ſome proofs towards the *eſtabliſhment* of this intereſting truth will be advanced in the courſe of this work.

If the reader will refer to Colonel Vallancey's fourth volume of his *Collectanea de Rebus Hiberniæ*, he will find an engraving, and a learned deſcription, of the LIATH MEISICITH. It is a *Druidical ſpeculum*, which the Druids pretended would draw down the Logh, the eſſence or ſpiritual fire and preſence of Aeſar (God) whenever they conſulted the Oracle. LIATH MEISICITH, in Iriſh, is the magical ſtone of ſpeculation; and which we ſhall find to have prevailed from the remoteſt period of time throughout all the Britiſh Iſles to the preſent day.

The uſe of this ſtone was ſtrictly forbidden to the Jews by Moſes in the XXVIth chapter of Leviticus: "Ye ſhall make you no idols nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſuffer the ſtone; משכית maſcheith, to be within your dominions." The Vulgate Engliſh have miſtaken the ſenſe; but the LXX, who tranſlate it λιθος σκοπος, gemma ſpeculationis, are perfectly correct, and backed by the opinion of Spencer de Legibus, vol. I. we ſhall have the full meaning of this magical inſtrument as uſed by the antients. He ſays, Σκοπος, derived from σκεπτομαις, ſignifies delibero, conſulto. Skopai, non ſpecula tantum ſed etiam actus ſpeculandi denotat. Σκοπεω, ſpeculor, contemplor, intueor, obſervo animo agito. Αεροσκοπια, divinatio in inſpectione aëris.

This ſtone is again forbidden in Numbers XXXIII. v. 52. "Then ye ſhall —— deſtroy all their משכיותם Maſchiothim, tranſlated σκοπιος by the Septuagint, and falſely *pictures* in the Engliſh verſion. See p. 18. of the Coll. de Reb. Hib.

The Hebrew *Maſchith*, according to Spencer, has been variouſly tranſlated, and accommodated to the phraſes of writers; λιθον σκοπον, *lapidem metam*, alii lapidem eminentem, alii *lapidem inſignem*, aliter alii reddidere Σκοπον occurs alſo, as *cuſtodem*, *vigilem ſpeculatorem*. In the Greek verſion this is frequently the caſe, Et *vigil* aut *ſpeculator* aſcendit in arcem. See Ezek. XXXIII. 6; alſo Kings IX. 17. After having enumerated various ſignifications given to the word *Maſchith*, Spencer concludes thus, "Lapis *Maſchith* recta duxit ad magicam et commercium ſecretum cum diabolo."

Delrius, in his Diſquiſit. Magic. l. iv. cap. 2. p. 468, ſays, Qui portant Hebræis olim in uſu fuiſſe lapides quoſdam divinatores et eos a more prohiberi. Levit. XXVI. 1. Oram inquit ille ubi noſter vertit, *lapidem inſignem*, illi malunt vertere *lapidem imaginationis*; vel, ut alii *lapidem ſpeculationis* aut *proſpectus*; and, this is what Dr. Gale ſeems to refer to. See his Not. in Jamblic. p. 239. De lapidibus hiſce divinationi miniſtrantibus et in veterum uſu frequentibus.

From what Spencer has ſaid, no deciſive information can be acquired on the ſubject of the word *Maſchith*; but, by comparing the ſubſequent uſes to which the *cryſtal-ball* has been applied to the import or meaning of the word, little doubt will, I think, remain but what the *cryſtal-ball*, Fig. 8. is the real *Maſchith* to which the Hebrew text alludes.

I ſhall wave, in this note, a critical enquiry into the uſe of this CRYSTAL-BALL, and refer the reader to *Obſervations on Tum.* IV. where a more elaborate diſcourſe will be given on its uſe. The enquiry would naturally lead me to the long controverſy on the Urim and Thummim mentioned in Scripture, on which ſo much has been ſaid by the learned Spencer and Dr. Teniſon. Munſter ſays, De Urim & Thummim quales fuerint res, nemini mortalium conſtat. I ſhall, however, in this place remark, that antient as well as modern pretenders to *divination* have endeavoured to imitate this inſtrument of divine revelation, called Urim and Thummim; the ſacred *Nebuah*, by viſions and apparitions,

Fig. 10. The reverſe, GLORIAE EXERCITVS. The letters on the *exergue* are not diſtinct. * s * c are only legible.

Fig. 11.

ritions, the Ruach Hecodeſt, the inſpiration of the the Holy Ghoſt, and the Beth-Kol, the daughter of a voice, or an echo. The falſe prophet pretended, that their preſiding genius, their *light* or ſpirit, conveyed their wills to them by the ſame method which Jehovah conveyed his will, or the knowledge of things paſt or to come, to the true prophets, by oracle, by dreams, viſions, ſpeech, &c. and imitated, as far as they could, the true prophets in their actions: hence the Oracular Groves of Dodona, the Delphic Oracle, the Roman Soothſayings, &c.

Hence, in our more modern times, we hear of the CRYSTAL of Paracelſus, in which are ſeen things paſt, preſent, and to come. Paracelſus, as may be ſeen in his life by Boerhaave, had travelled to the Eaſt, and from thence probably he brought this magical ſecret. Joachim Camerarius mentions a round *cryſtaline gem*, inſpected by a chaſte youth, wherein the youth, diſcerning an apparition, could receive intelligence of any thing he required. See Martin of the Weſtern Iſles, p. 167; ſee alſo Godelmanus, lib. i. cap. 5. p. 42, who relates the ſame ſtory.

In the life of Lilly there is a profuſion of predictions related by the CRYSTAL BALL, particularly the celebrated viſions and myſterious operations of Dr. Dee and Mr. Kelly. His ſtone is expreſsly deſcribed as round, pretty big, and of CRYSTAL, which he called the ſhew ſtone and HOLY STONE. In his book of Conjuration, he deſcribes the mode of invocation, and the appearances of the ſpirits.

There is little doubt, from the foregoing remarks, but what Dr. Dee, as he was known to have been a good ſcholar, had ſtudied the Rabinical SHEEKINAH, which may be gathered from this expreſſion of Lilly; "I have read over," ſays he, "his book of conference with ſpirits, and thereby "perceive many weakneſſes in the manage of that way of *Moſaical learning*." However, Lilly does not deny but the angels will, when properly invoked, appear, and reveal the things required of them.

In the life of Lilly, there is alſo a ſtrange prophecy mentioned of the reſtoration of Charles II. which was predicted by the inſpection of the CRYSTAL.

There is alſo mention made of one John a Windor, a ſcrivener, whom he calls a ſpeculator; a name which I apprehend to be given him from his pretended art in the uſe of the cryſtal. Lilly ſays, on this man's examination before Sir Henry Wallop, he ſaid, that, on a viſit to Dr. Dee at Mortlake, he copied out of his book, in ſecret, an invocation to raiſe ſpirits, which it ſeems the Doctor had uſed for that purpoſe. The invocation was in part thus:

"Per virtutem illorum qui invocant nomen tuum
"Hermeli——mitte nobis tres angelos," &c.

Theſe two prophecies were not given vocally by the angels, but by inſpection of the cryſtal in types and figures, or by apparition the *circular way*, where, at ſome diſtance, the angels appear, repreſenting, by forms, ſhapes, and creatures, what is demanded.

According to Lilly, Dr. Dee was wholly devoted to the ſtudy of magic, and ſeems to have travelled for information. He was very learned in Greek and Latin; he was an excellent aſtronomer of his time, and well ſkilled in general knowledge. Dr. Dee had a ſervant, whoſe name was Kelly, who alſo acquired the art of ſpeculating with the cryſtal. See the uſe of the cryſtal-ball in Dr. Dee's book of Conjuration.

There is a paſſage in Lilly's life, which ſeems to favour an opinion that this art of ſpeculating was only peculiar to certain perſons, and that the cryſtal was common in many families, who pretended to, or who had a confidence in, theſe myſterious operations. He ſays, he was well acquainted with one Sarah Skelhorn, who had been ſpeculatrix to one Arthur Gauntlet, probably a conjurer; in Lilly's words, a profeſſor of phyſic and a very lewd fellow. *This Sarah*, ſays he, *had a perfect ſight, and indeed the beſt eyes for that purpoſe he ever did ſee.* On the death of Gauntlet, ſhe lived with one Mr. Stockman in the Iſle of Purbeck: her miſtreſs being deſirous to accompany her mother the Lady Beaconsfield unto London, who lived twelve miles from her habitation, ſhe cauſed Sarah to inſpect her CRYSTAL, to ſee if her mother was gone. The angels appeared, and ſhowed her mother opening a trunk, and taking a red waiſtcoat out of it.

This Sarah Skelhorn's invocation to the cryſtal began,

Oh, ye good angels, only and only, &c.

There was one Ellen Evans, daughter to Evans, who was Lilly's tutor, who had likewiſe the gift of ſpeculating the cryſtal; and her invocation began with,

O Micol, O tu Micol, regina pigmeorum veni, &c.

This kind of magical apparatus, by the teſtimony of Lilly, appears to have been practiſed in many families of note. Sir Robert Holborn conducted one Gladwell of Suffolk to Lilly, to whom a Mr. Gilbert Wakering gave his beril when he died. This ſtone was of the ſize of a large orange ſet in ſilver, with a croſs on the top, and another on the handle; and round about engraved the names of the angels RAPHAEL, GABRIEL, URIEL. This Gladwell had once the ſight and conference with two of the Angels, URIEL and RAPHAEL; but loſt them by his careleſſneſs; and, as Lilly ſays, he was offered, by this Gladwell, two hundred pounds to have aſſiſted him in the recovery of them: but Lilly being, for what cauſe he does not aſſert, hurt at this propoſal, though it ſhould ſeem perfectly qualified to reſtore this Gladwell to favour with the angels, rejected the offer. Thoſe glorious creatures, if well commanded and well obſerved, do teach the maſter any thing he deſires; but he adds very wiſely for ſuch a blockhead, *Amant ſecreta, fugiunt aperta.*

There

Fig. 11. A ROMAN COIN of the ſmall braſs. The inſcription defaced. The contour of the head ſhows it to be of the II. VALENTINIAN.

Fig.

There was one Mortlack, an impoſtor, in Lilly's time, who pretended to ſpeculations, and had a *cryſtal*, a call of Queen Mab, by which he deceived many perſons; but, when brought into Lilly's company, and making his invocation, nothing appeared; confeſſing he could do nothing while his competitor was preſent.

This paſſage in Lilly ſhews that the art of ſpeculating the cryſtal was very prevalent in this æra. "All the antient aſtrologers of England," ſays he, "were much aſtoniſhed at my manner of writing; "eſpecially one old Mr. William Hodges, who lived near Wolverhampton, and many others, who "underſtood aſtrology competently well, as they thought. Hodges ſwore I did more by aſtrology "than he *could by the* CRYSTAL and uſe thereof, which he underſtood as perfectly as any one in Eng- "land. He reſolved queſtions aſtrologically; nativities he meddled not with; in things of other "nature, which required more curioſity, he repaired to the CRYSTAL, and invoked for his angels, "RAPHAEL, GABRIEL, and URIEL." Here follows a ſtory of the CRYSTAL. One John Scott, travelling into Staffordſhire, reſided with Hodges a month or ſix weeks. On his return to London, he deſired Hodges to ſhow him the perſon and features of the woman he ſhould marry. Hodges carried him into a field not far from his houſe, and, pulling out his CRYSTAL, bid Scott ſet his foot to his, and ſoon after made him inſpect; when, aſking him what he ſaw, he replied, "I ſee a ruddy com- "plexioned wench in a red waiſtcoat drawing a can of beer." "She muſt be your wife," ſaid Hodges. As Scott was under promiſe of marriage to another woman, he denied the poſſibility of this. But two years afterwards, on a journey to Dover, on his return, he put up at inn at Canterbury; but, miſtaking the pantry for the ſetting-room, he ſaw the identical girl which was ſhown to him by Hodges in his CRYSTAL drawing of beer. An attachment ſoon taking place, he was married to her; and thus the viſion of the CRYSTAL was perfectly accompliſhed.

After this follows a ſtory of a gentleman, who applied to Hodges for the recovery of his horſe that was loſt, and it might not be improbable that he applied to the cryſtal for this purpoſe.

In Lilly's time they talked of being called to the CRYSTAL, as Methodiſts when they ſay they have had a call to the *Grace*.

In an unpubliſhed manuſcript in the Britiſh Muſeum, N° 3849, is related the manner of proceeding to diſcover any thing in a CRYSTAL.

2d Part. *Forms of Conjuration.*

3d Experiments for finding out theft, treaſure, &c. by the CRYSTAL.

I have here ſubjoined an extract from the manuſcript, which appears to have been written in the time of Elizabeth or James the Firſt.

"Here followeth an experiment, approved and unknowne, of Aſcaryell, to ſee moſt excellent and "certainlye in a CHRISTALL STONNE what ſecreet thou wilt.

"Firſt, take a CHRYSTALL STONE, or a glaſſe, the greater the better, ſo that it be fayre and cleane, "without any ragges, cracke, or holes broken within; and thou muſt have *a thonge of harte-ſkinn*, to "wrappe thy ſtone in, ſo that thy ſtone may be well ſeene in the middeſt of the bindinge; and ever, "when thou doſt wrappe the ſtone about with the thonge, ſay thus: *In nomine ſanctæ trinitatis et die- "tatis hanc gemmam recondo.* Then holde the cryſtall ſtone, which is ſo dight in thy right hande, againſt "the ſun, which muſt be done in the heate of the ſun at noone, when the ſun is in the higheſt and "hotteſt, and ſoe call him in ſuch likeneſs as thou wilt by the conjuration followinge, and he will "come and ſhew thee whatſoever thou wilt in all countryes, of all things, whatſoever thou wilt aſk "him; and thou ſhall command him to bringe his followers with him, and he will bringe one "Mathayas with him, and another alſo will come with him."

Sequitur conjuratio.

Conjuro vos Centony Ceton, meſſitone meſſiton, myſſycon vel myceteron, qui habitatis in Boſco, ego vos conjuro et precipio vobis cum ſociis veſtris ut ſitis parati obediendo mihi, et ad omnia præcepta mea adimplendo. Conjuro te Aſcaryel Abylon vel Boat, per patrem et filium et ſpiritum ſanctum, qui eſt Alpha et Omega, principium et finis, per tremendum diem Judicii, et per virtutem Dei venii, et per omnia nomina ejus effabilia et ineffabilia. Quatenus tu Aſkaryell IN ISTAM GEMMAM CRISTALINAM *ſine mora citiſſime venias, in propria perſona tua et in pulchra hominis forma et ſertum in tuo capite et mihi viſibiliter teipſum demonſtres, et omnibus circumſtantibus citò appareas et ſocios tuos tecum adducas ut te et illos aptiſſime videre poſſimus, per deſiderium meum et meas conjurationes et per omnia quæ tibi juſſero. Et ſi hoc non feceris in virtute et per vertutem Dei, et per poteſtatem magnam quam Deus habet ſuper te, ego condemno te Aſcaryel in infernum et ignem inextinguibilem uſque ad ultimum Diem judicii: fiat fiat.*

Niſi hic citius appareas, et ad omnia interrogata veraciter reſpondeas, et ſtatim et ſine mora cum te vocavero ad inſtantiam meam venias omnibus horis.

Conjuro te Aſkariell, per Deum patrem omnipotentem et per Jeſum Chriſtum ejus, et per Sanctum Spiritum, trinitatem perſonam, per virtutem ſubſtantiæ ejus, per providentiam ſanctam qua Deus in monte ſua habuit, antea qua mundum fecit, et per bonitatem quæ omnia fecit per ſapientiam per qua cœlos ſuſcepit, et terram deorum fundavit, per cœlum terram et maria et omnia quæ in eis ſunt per profunditatem abyſſi, per quatuor elementa, et per virtutem quam in elementorum confuſione immiſſit, et per opera miſericordiæ et per poteſtatem Dei quæ lucem creavit, et diem et noctem ordinavit, per angelos et archangelos, per thronos, dominationes, poteſtates, principatus, et virtutes, cherubyn et ſeraphyn, et per eorum officia, et per eorum conjurationes, et eos qui præſunt aliis, et per eos qui ſub ipſis poſiti ſunt, per firmamentum cœli, et per omnia quæ ſub firmamento et in firmamento ſunt, per omnes cœlos, et omnes virtutes eorum cœlorum, et per omnia quæ creavit Deus, ad laudem et honorem nominis ſuæ majeſtatis, conjuro te Aſcaryell, per duodecim patriarchos, per duodecim prophetas, et per eorum prædictiones, per duodecim apoſtolos, Domini noſtri Jeſu Chriſti, per ſanctam Mariam, matrem Domini noſtri Jeſu Chriſti, ſemper virginem, per quatuor Evangeliſtas Jeſu Chriſti et per ſanctum Evangelium Chriſti, per virtutem viginti quatuor ſeniorum inceſſanter canentium et dicentium, ſanctus ſanctus ſanctus Deus Sabaoth, et per eorum victoriam et ſedes, per mare vitreum, quod eſt ante conſpectu divinæ majeſtatis, gradiens et potentiale, per quatuor animalia, ante thronum divinæ majeſtatis, gradientia, oculos ante et retro habentia, et per ignem ante ejus thronum circumſtantem;

per

Fig. 12. The reverſe of Fig. 11. No intelligible inſcription. The figure of a VICTORY.

Fig.

per quatuor cœleſtia aurea candelabra, per ſedem magiſtatis, per thronum Dei, per altera aureum quod eſt ante conſpectum Dei, per fulgura, tonitrus, et voces, quod egrediuntur de throno, per merita omnium confeſſorum, et per reliquias omnium ſanctorum, et per omnes ſanctos et ſanctas virgines in cœlo, et per omnes ſanctos quæ Deum ſemper laudent et adorent. Quatenus tu Aſcaryell ſtatim et ſine morâ venias, et in ISTUM SPECULUM *citiſſime intres, in propria perſona tua, et in pulchra forma humana, et ſertum in tua capite, et viſibiliter mihi, et omnibus circumſtantibus citiſſime appareas, et ſocios tuos tuum adducens, ut te et illos aptiſſime videre poſſimus, per deſiderium meum, et per meas conjurationes et per omnia quæ tibi juſſero ; at ſi hoc non feceris in virtute et per virtutem Dei, et per poteſtatem quam Deus habet ſuper te, ego condemno te Aſkariell in infernum, et in ignem inextinguibilem uſque ad diem Judicii, niſi citius hic appareas, et ad omnia interrogata mea veraciter reſpondeas, et ſtatim et ſine mora cum te vocavero, ad meam inſtantiam venias omuibue horis.*

Adhuc conjuro te Aſkariell, per eum qui eſt Alpha et Omega, et per iſta ſancta nomina Dei quæ ſunt hic, Ehel, Abiel, Anathael, Amay, Hagyos, O Theos, Deus omnium potentias, Hiecteta, Grammaton, Oneytheon, Almaron, Stimulamaton, Elioram, Elſephares, Exiſton, Hiſterion, Adonay, Ruſus, Iæabacon, Cryon, Jehovah, Elibra, Eloym, Saton, Leccom, Meſſias, Leyſte, Letiſton, Almarias, Archima, Rabur, Onela, Elbrae, Elos, Egepate, Regum, Abraca, Bota, Legeta, Amazim, Chriſtus, Saday, Candor, Decor, Candos, Elfel, Nazarenus, Helenon, Abecor, ye, ya, El, Elion, Saray, ymas, Anabona, Emanuel, Quatenus, tu Aſkariell, ſine mora et ſtatim venias, & ut ſupra.

Adhuc conjuro te Aſkariell, per alia ſancta nomina Dei ſecreta, quæ ſunt hic, Eriſiel, Deus, Apres, Eloy, Urſta, glorioſus, bonus, on, unigenitas, via, vita, manus, homo, ſapientia, virtus, principium et finis, fons et origo, paracletus, mediator, agnus, ovis, vitulis, Aries, verbum, ſplendor, Sol, gloria, lux, et Imago, panis, flos, vitis, mons, pons, Janua, petra, lapiſque Angularis, paſtor, propheta, ſacerdos, athanatos, Kyros, Theos, panton, craton, yſus, igerion, Anapheneton, albinago, Ebrutone, talſca, Sameth, Agla, Iheſus Chriſtus, Tetragrammaton, Sabaoth, Quatenus tu Aſkariell, & ut ſupra.

Conjuro te Aſkariell, per bonitatem domini noſtri Jeſu Chriſti, et per incarnationem, nativitatem, ei circumciſionem ejus, et per baptiſma ejus, et per jejunium ejus, et per humilitatem, qua pedes diſcipulorum ejus lavit, per crucem et paſſionem ejus, et per omnes ejus pœnas quæ in ara crucis ſuſtinuit, pro redemptione humani generis totius, per coronam ſpineam quam in capite ſuo portavit, et per clavos quibus manus et pedes ejus confixi fuerunt, et per lanceam quæ latus ejus aperuit, et per aquam et ſanguinem, qui de latere ejus fluxerunt, per precationem ſudatam, quam patrem ſuum invocavit, et per animam ejus quam in manus patris ejus commendavit, et per virtutem qua velamen templi diviſum fuit, Sol obſcuratus fuit, et tenebræ factæ fuerunt ſuper univerſam terram, et ſepulcra aperta ſunt, et multa corpora ſanctorum qui dormierunt ſurrexerunt ; per hæc, et omnia alia prædicta, conjuro te Aſkariell, et præcipio tibi, Quatenus ſtatim et ſine mora venias, et in iſtam gemmam chriſtallinam citiſſime intres, in propria perſona tua, et in pulchra forma humana, et ſertum in tuo capite, et mihi viſibiliter et omnibus his circumſtantibus cito appareas, et ſocios tuos tecum adducens, ut te et illos aptiſſime videre poſſimus, et ſine timore, terrore, vel nocumento, mei corporis vel animæ vel cujuſcunque creaturæ Dei, et ad omnia interrogata mea veraciter reſpondeas ſine fraude vel mendacio, vel diſſimulatione quacunque, per deſiderium meum, et meas conjurationes, et per omnia quæ tibi juſſero ; et ſi hoc non feceris in virtute et per victum Dei, et per poteſtatem quam habet ſuper te, condemno te Aſkaryell in infernum, et in ignem inextinguibilem, uſque ad ultimum diem Judicii, fiat, fiat fiat. Amen.

Niſi citius hic appareas, et ad omnia interrogata mea veraciter reſpondeas, et ſtatim et ſine mora cum te vocavero ad inſtantiam meam et per præcepta mea venias omnibus horis.

" And yf he come not at the third call, condempe him ſaying thus :

Ego comdemno et condemnato te Aſkariell in ignem eternum, et inextinguibilem, in virtute et per virtutem Dei vivi, et per poteſtatem quam habet ſuper te Deus, in lacu ignis, et ſulphuris, et in pœna æterna ſuſtineus habet, et omnia alia maledicta donec præſens appareas mihi, et totam voluntatem meam adimpleas.

" And yf he come not the firſt day, call him the ſecond ; and if not the ſecond, call him the third, " until he come ; then bind him to you, *ut in aliis experimentis*," &c.

It is not difficult to obſerve, that this is a jumble of much abſurd nonſenſe ; but as the matter is curious, ſo far as it relates to this magical relic as found in a very antient ſepulchre, I have thought proper to rake it up.

I truſt little doubt will now remain, but the CRYSTAL-BALL, fig. 8. was a magical inſtrument, and uſed perhaps in a ſimilar way to the one deſcribed in this manuſcript. Theſe CRYSTAL-STONES ſeem to have been ſuſpended WITH LAPS OF LEATHER, or *thonge of harte-ſkin*, meaning *deer-ſkin*. The CRYSTAL in the *plate* ſhows exactly the method of ſuſpending it : with the difference of its being encloſed in *ſilver* inſtead of *leather*.

MICHAEL, RAPHAEL, GABRIEL, and URIEL were alſo, it ſeems, the attendant ſpirits on the ſpeculators of the *cryſtal*, and who were generally obedient to immaculate, religious, and well diſpoſed perſons. As there is a remarkable coincidence of facts, in this inſtance, with the particulars found in the grave of MARIA, eldeſt daughter of Stilicho, who was married to the Emperor Honorius, and ſuppoſed to have died anno 404, before the marriage rites were conſummated, in the ſame century that my CRYSTAL-BALL was interred, I ſhall, as the ſubject is uncommonly curious, take the liberty to intrude the deſcription of this lady's funereal magnificence verbatim from Chifletius, p. 55 ; which may alſo poſſibly throw ſome lights on the relics of Tum. IV. " *Laurentius Survius in Commentario Rerum in Orbe geſtarum ſub initium anni* 1544, menſe *inquit* Februario Romæ in Vaticano, haud procul à Tiberi, cum in ſacello S. Petri fundamenta foderentur, inventa eſt marmorea area longitudine pedum octo et ſemis, latitudine quinque, et ſex altitudine, in quâ condita fuit MARIA, HONORII Imp. conjux, quæ *virgo* obiit, morte abrepta ante nuptias. In eâ area corpore abſumpto, aliquot tantum DENTES ſupererant, Capillique, ac *Tibiarum* oſſa duo : præterea *veſtis* et *pallium*, quibus tantum *Auri* fuit intextum, ut ex his combuſtis auri pondo XXXVI. collecta ſint. Erat inſuper *capſula argentea* longa pedem unum et ſemiſſem, latitudine digitorum XII. in qua *vaſcula multa* ex *cryſtallo* nonnullaque ex *Achate* perpulchre elaborata. Item, *Annuli aurei* XL. variis gemmis ornati. Erat et *Smaragdus auro* incluſus, in eoque ſculptum caput, quod creditum eſt ipſum HONORIUM referre. Preterea in aures, MONILIA ALIAQUE muliebria ornamenta ; in quibus una earum, quas hodie *Agnus Dei* vocant, per cujus ambitum inſcriptum erat : MARIA NOSTRA FLORENTISSIMA : laminaque ex auro, et in eâ hæc nomina : MICHAEL, GABRIEL, RAPHAEL, *Græcis litteris*. Item veluti racemus ex ſmaragdis aliiſque gemmis conſertus, et diſcriminale longitudine XII. digitorum, inſcriptum hinc : DOMINO, NOSTRO

Fig. 13. A ſmall baſe SILVER ROMAN COIN of the lower empire. The head-ſide too much corroded to make out an inſcription. The reverſe, an animal apparently a ſheep.

Fig. 14. A corroded ſmall BRASS COIN.

The above coins were found near the CRYSTAL-BALL, GLASS VESSEL, RING, and FIBULA.

Fig. 15. A KNIFE. The metal corroded, having entirely loſt its magnetic property. Near the left ſide.

For a further deſcription of this Tumulus, ſee OBSERVATIONS on TUM. IV.

HONORIO. *hinc:* DOMINA NOSTRA MARIA. Ad hæc inerat ſorex ex CHELIDONIA LAPILLO, COCHLEAQUE et PATERA EX CHRYSTALLO. Item PILA, ex auro; ſed quæ in duas partes dividi potuit. Innumeræ pene *aliæ* inerant *gemmæ*; quarum et ſi plurimæ vetuſtate corruptæ, nonnullæ tamen recentem admirandamque pulchritudinem retinebant. Et hæc omnia STILICO filiæ dedit pro dote."

The inferences which may be drawn from the contents of this ſepulchre, and compared with Tum. IV. cannot fail to ſtrike the moſt uninquiſitive mind. It is remarkable, that the *pila ex aura* ſhould ſo ſtrictly accord with the explanation of the word Αεροσκοπια by Spencer, *divinatio in inſpectione aëris:* for doubtleſs this golden ball was uſed as a magical ſpeculum, as the names of the angels MICHAEL, GABRIEL, and RAPHAEL, found with it, ſeem to affirm; and the ſame names as invoked with the CRYSTAL-BALL in the time of Lilly. But as a further detail would ſwell this note to an undue and tireſome compaſs, I muſt beg leave to refer the curious reader to OBSERVATIONS on the ſame. What has already been ſaid is ſufficient to ſhow that much confidence was placed in the magical virtues of the CRYSTAL, and matter enough advanced to render a *modern conjurer* ſufficiently expert in the uſe of it. If he wiſhes to enquire more profoundly into the myſteries of magic, I beg he may conſult Joannis Wierii, De Præſtigeis, 1568, *Magica ſeu mirabilium hiſtoriarum de ſpectris et apparitionibus.* The works of a Jeſuit, Pet. Thynæus, *Dæmoniaci hoc eſt De Obſefris a Spiritibus Dæmoniarum Hominibus*; and my worthy friend Joannes Georgius Godelmanus, who is very confident of the high magical efficacy of the CRYSTAL. But his propheteſs does not conſult the good angels above cited. *Arioli* ſunt qui divinant, et in CRYSTALLO ſpeculo, vel VITRO POLITO *Diabolum* conſulunt. Anno 1530, Sacerdote in CRYSTALLO theſauros Noriberge oſtenderat *Dæmon.*

If my CRYSTAL-BALL be productive of theſe wonderful virtues, ſurely my laborious reſearches among the ſepulchres of the antients are ſufficiently rewarded by this valuable diſcovery; but as I am afraid of tampering with the devil, and perfectly ſatisfied with holding conferences with my good friends of earthly condition, ſo I refer the more inquiſitive genius to a conference with MICHAEL, GABRIEL, RAPHAEL, URIEL, and the reſt of them; and for which purpoſe he is highly welcome to make uſe of my CRYSTAL and the curious INVOCATION which I have here cited.

TUMULUS

TUMULUS V.

AS the contents of this *Tumulus* are ſimilar to *Tumulus* IV. I have placed them together for a more natural and cloſe compariſon. It forms one of a groupe *, ſituated on Chartham Downs, four miles from Canterbury, on the eſtate of Sir William Fagg, of Myſtole; and was opened under the direction of Charles Fagg, Eſq; in the preſence of a Dr. Mortimer, in the year 1730.

The account of this Tumulus in Dr. Mortimer's manuſcript is too imperfect to hazard a critical deſcription; I ſhall therefore only ſet down † the particulars as they occur from my own *ocular* inſpection.

The bones were almoſt mouldered away; no remains of a coffin; and the ciſt about the ſame depth as that of Tum. II.

Fig. 1. A CIRCULAR FIBULA ‡, compoſed of a thin fillagree plate of gold on a plate of ſilver, $1\frac{7}{10}$ inches diameter; and $\frac{1}{10}$ of an inch in thickneſs is the whole *fibula*; but the gold plate does not extend beyond the four ſmall hemiſpheres. The workmanſhip of the two exterior circles is preciſely ſimilar to the angular chain on the ſecond rim of the long fibula, Fig. 7. PI. IV. and is evidently wrought with a milling inſtrument, and inlaid with ſilver. In the centre is an hemiſphere of ivory, $\frac{1}{2}$ an inch diameter, in which was probably the ſtone, fig. 4. found in the barrow: the next circle and four right angular rays are thin plates of gold ſet with garnets, having a triangular piece of lapis lazuli at the extremity, and a ſemicircular ſetting of the ſame ſtone at the baſis of every ray cloſe to the center ivory hemiſphere. Between each ray is a gold enchaſing, which contains a ſmall ivory hemiſphere of $\frac{1}{4}$ of an inch dia-

* See the plan of *Chartham Downs Tumuli*. This tumulus is marked A, and one of the largeſt in the groupe. They are ſuppoſed to be Roman ſepulchres by Dr. Mortimer, and by Mr. Lewis of Margate in Kent, whoſe manuſcripts are in my poſſeſſion. They are called *Dane Burrows* or *Dane Banks*, a name which the country people, in ſeveral parts of England, generally prefix to moſt of our antient remains. The Danes being the laſt barbarous invaders who, with devaſtation and blood, over-run this iſland, impreſſed the inhabitants with ſuch a remembrance of their horrid cruelties, that our antient memorials are almoſt univerſally ſunk into their name.

† In December, 1782, on a tour into Kent, to open a range of theſe ſmall tumuli on the coaſt, at a place called St. Margaret's at Cliff, ſituated between Deal and Dover, and mentioned by Dr. Stukeley in his Itinerarium Curioſ. p. 120. I viſited the collection of Sir William Fagg, to whoſe civilities I am indebted for a copy of Dr. Mortimer's manuſcript, and for the permiſſion of making drawings from the above relics.

‡ I have *thirteen* great and ſmall *fibulæ* of this kind taken out of *tumuli*, all differently enchaſed; particularly one of gold, and extremely beautiful in taſte and workmanſhip. They are extremely rare, and ſeldom ſeen in cabinets.

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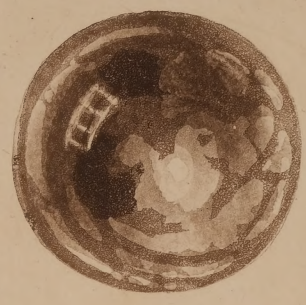

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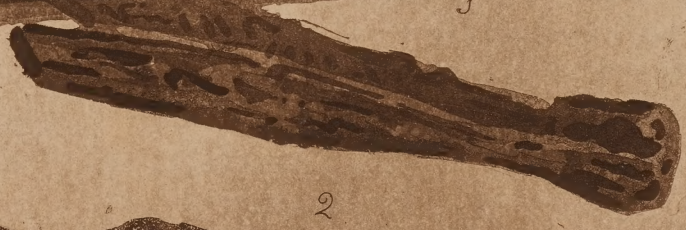

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N.° 2

meter, in the middle of which is a ſocket, in one whereof is remaining a round garnet, and in another the chequered gold foil under a garnet that is loſt.

The reverſe of this *fibula* is ſimilar to the reverſe of the *fibulæ* deſcribed in Pl. II. and fig. 7. of Pl. IV.

Fig. 2. A GOLD PENSILE ORNAMENT, $\frac{6}{10}$ of an inch diameter, ornamented with four gold circular corded wires, and a croſs of the ſame corded wire in the center.

Fig. 3. A ſpherical CRYSTAL-BALL, $1\frac{1}{2}$ inch diameter.

Fig. 4. A ſmall round TOURQUOISE STONE.

Fig. 5. A GOLD PIN and CHAIN, an inch long, faſtened to the gold pendant, fig. 2.

Fig. 6. One of two GOLD ENCHASED PENDANTS, $\frac{5}{8}$ inches long, and $\frac{1}{2}$ broad, with a *garnet ſtone*; one of the ſtones being out, diſcovered a gold chequered foil; ſimilar ſpecimens have been heretofore deſcribed, and which always accompany the ſetting of theſe kind of ſepulchral relics.

Fig. 7. One of two GLASS-VESSELS, the ſize of the drawing, of a yellowiſh green colour; $2\frac{1}{2}$ at the orifice; $3\frac{1}{2}$ at the belly; and $2\frac{1}{2}$ at bottom, which is rounded; from the brim a ſpiral cord in the glaſs convolutes to the bottom, where it traverſes four times in a figure 8, and terminates in the center *.

Theſe veſſels were cloſe to the relics, fig. 2. 4. 5. and 6; and doubtleſs the others would, had they been elaborately explored, have been found near them.

In this *tumulus* was alſo found a fragment of a *braſs veſſel*, extremely thin, with the remains of an handle on the rim, $6\frac{1}{2}$ inches in diameter, and $1\frac{3}{4}$ inches deep. This Dr. Mortimer tranſlated into a helmet, and believed the handle to have been an hinge, and, by his deſcription, ſeems to have contained impreſſions of linen or woollen cloth. The contents of ſucceeding tumuli will ſhow ſome ſpecimens of theſe veſſels of a mixed metal, and ſome of them ſtrongly gilt.

For further particulars ſee OBSERVATIONS on No. 1. of *Tum.* V.

N° 2. PLATE V.

Fig. 1. 2. and 3. Specimens *of ſheers* †, from the tumuli on Chartham Downs: they were found with ornaments of women; but, as I cannot diſcriminate with any accuracy the relics which accompanied them, I have declined to enumerate other particulars which are not diſtinctly marked in Dr. Mortimer's manuſcript. This gentleman ſeems only to have regarded the trinkets of value, ſuch as bits of gold and ſilver, and which he deſcribes minutely, without attending to the iron relics. Many things in Sir William Fag's cabinet are promiſcuouſly blended, without a poſſibility of knowing to what *tumulus* they can

* The manuſcript of Dr. Mortimer ſays, this veſſel, which he calls an *urn*, contained an aromatic ſmell.

† That ſuperficial dazzling writer, Le Sieur Voltaire, ſays, the invention of ſciſſars, or ſheers, is not certainly of remote antiquity. See his Dictionaire, Philoſ Chap. on Luxury.

The above ſpecimens have loſt their magnetic quality by age, and by *coins* and other relics found in the ſame kind of *tumuli*, appear to have been depoſited in the fifth century. See OBSERVATIONS, &c.

be referred. I am, however, ſatisfied that the *ſheers* were found with womens trinkets, having had a more correct account* of the particulars.

I ſaid in the notes to *Tum.* II. that ſpecimens of ſheers would be given in a future plate, to ſubſtantiate the conjectures on the uſe of the *ſieve and ſheers* in magical rites, and as relics depoſited with the dead. As I am not enabled to give a ſpecimen of theſe implements diſcovered in the ſame tumulus with the former magical inſtrument, I muſt beg leave to ſubmit them as they occur to the reader's conſideration, without a poſitive determination in this place on their uſe. Doubtleſs, as in theſe days, they were applied by the ladies for two-fold purpoſes; in domeſtic uſes for the arrangement of their attire, as well as for the good or unfortunate prediction of their tender attachments to the myſteries of love. "Illum adminiſtrant CRIBRO FORCIPI "impoſito et forcipe binis tantum apprehenſo, atque elevato digitis itidemque, "præfatis precibus et recitatis nominibus ſuſpectorum, quorumque appellato, "*cribrim* vel tremit vel nuat, vel convertitur, cum arguunt reum ſceleris, de "cujus authore quæſtio inſtituitur;" which I have before cited from Godelmanus.

For further particulars ſee OBSERVATIONS on N° 2. of Tum. V.

* Mr. Fauſſett of Heppington was with me, whoſe father was preſent at the opening of theſe barrows, and who had opened ſome himſelf on the ſame Downs. The experience of his ſon, who has great knowledge and taſte in the cabinet of *tumuli* treaſures, which he poſſeſſes from his father, has confirmed me in the aſſertion of theſe relics being found in the graves of the women.

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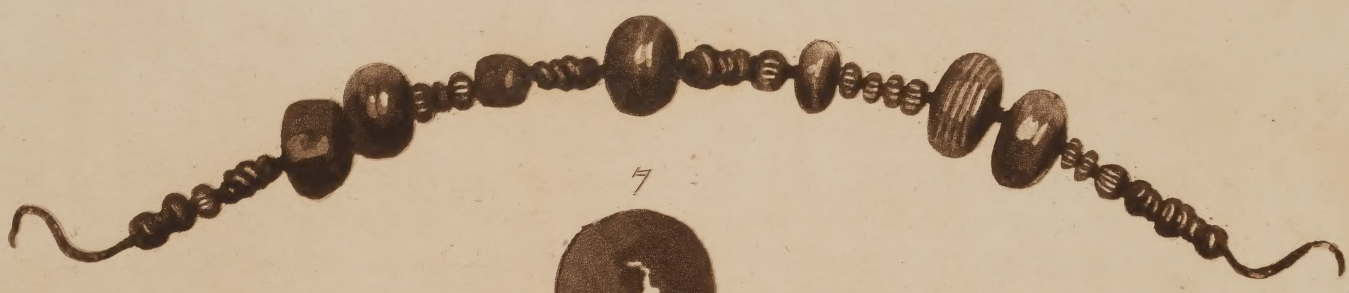

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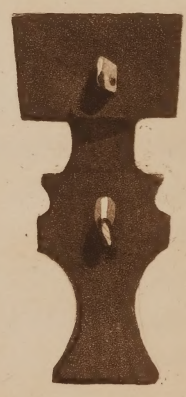

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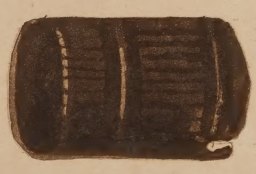

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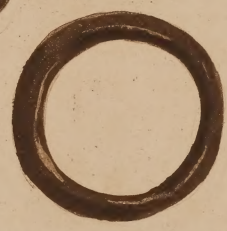

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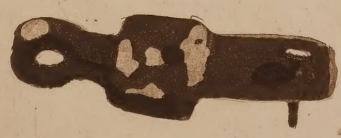

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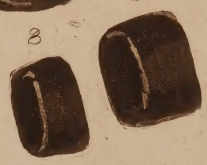

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D. del.t et fect in Aqua tinta.

TUMULUS VI.

CHATHAM Lines: about the center of the cluſter; the ciſt only one foot under the ſod, and not a foot in depth. The bones almoſt periſhed; yet what remained of them ſufficiently diſcernible to aſcertain the poſition of the relics. The head to the north.

Fig 1. Various coloured BEADS of *glaſs* and *amber* flat and round; ſome in ſhape of *pullies* *, ſome to imitate pearls of a beautiful and delicate texture, and in their preſent ſtate difficult to be diſcerned from them. They are expreſſed in the drawing by rays. The larger beads are of black and apple-green glaſs. Some of the ſmall ones are of a bright light verditer green. Thoſe in the ſhape of pullies are of a dark opaque brown colour, and here and there one of a reddiſh brown. The two medium ſize beads on the ſide of the center bead are of amber. The compleat number are *forty-three*, and found near the neck of the ſkeleton.

Fig. 2. One of two GOLD ENCHASED PLATED COPPER FIBULÆ, or claſps, with a garnet-ſtone in the center, of the ſame kind of workmanſhip as thoſe deſcribed in Pl. II. fig. 3. Found near the middle of the right ſide of the body.

Fig. 3. The REVERSE of fig. 2. which ſhews the projecting pieces of metal to receive the tongue, and ſimilar to the reverſes of the circular and oblong *fibulæ* before deſcribed.

Fig. 4. A STRONG GOLD PLATED FIBULA; the reverſe, ſimilar to fig. 3. The ſemi-circular head is not unlike the architecture of the Saxon and Norman arches. Found near Fig. 2.

Fig. 5. and 6. TWO CRYSTAL perforated BEADS found near the *fibulæ*.

Fig. 7. A very thin circular fragment of ſilver, found under the *cryſtal bead*, fig. 5.

Fig.

* See Stukeley's Deſcription of Stonehenge, a barrow opened on Saliſbury-Plain, in which beads like *pullies* were found. I ſhall here tranſcribe the particulars which concern the beads. "Beads of "all ſorts, in great numbers, of glaſs of divers colours, moſt yellow, one black, many ſingle, many "in long pieces, notched between, ſo as to *reſemble a ſtring of beads*, and theſe were generally of a "blue colour. There were many of *amber*, of all ſhapes and ſizes, *flat ſquares*, long ſquares, *round* "oblong, little and great. Likewiſe many of earth, of different ſhapes, magnitude, and colour; "ſome *little* and *white*, many large and flattiſh like a button; others like a *pully*."

There

Fig. 8. Detached fluted appendage of a BRASS GIRDLE *.

Fig. 9. Repreſents a *fluted piece* adhering to a BRASS RING as taken out of the grave.

Fig. 10. A fluted piece which contains a piece of leather †.

Fig. 11. A fluted piece in three detached *laminæ*.

Fig. 12. A LOOP of BRASS, and a thin plate of braſs with a pin, with which it is perforated, and apparently to ſecure it to a cap of leather; to which the whole apparatus ſeems to have adhered.

Fig. 13. BRASS RINGS, which ſeem to have been connected with the girdle.

Fig. 14. A fluted BRASS PENDANT, which appears to have been faſtened to the *loop* of fig. 12.

This appendage was in part under the laſt bone of the *vertebræ*, and went to the pelvis, which is now tinged with verdigreaſe, and which I preſerved. The poſition will therefore admit of the propriety of aſcribing it to a *girdle*, with which the deceaſed, being a female, ſeems to have worn, and to have been interred with.

Some of the *fluted* pieces have longitudinar raiſed lines upon them, the cavities of which contained thin *laminæ* of ſilver, ſomething ſimilar to that of fig. 7; and which contained a white impalpable duſt; ſerving, as I have reaſon to ſuppoſe, the uſes of an amulet, to which the whole of the relic was adapted.

Fig. 15. An IRON KNIFE, which retains its magnetic property, but which is almoſt converted into a calx. Found near the *fibulæ*.

For further particulars, ſee Obſervations on TUMULUS VI.

There is the greateſt poſſible analogy between theſe beads deſcribed by Stukeley, and thoſe which I found in the above *Tumulus*. Thoſe which he found were contained in an urn with burnt bones, and, as he ſays, had undergone the fire. In this the Doctor appears to have been deceived; at leaſt they could never have undergone the heat of the ſame fire which conſumed the body, which doubtleſs muſt have melted the glaſs, and quite conſumed the amber.

Some of theſe beads, which were diſperſed when at Dr. Stukeley's deceaſe his collection was broken up, are in my poſſeſſion; and do not ſeem to have undergone the leaſt degree of fire; which glaſs will ſoon diſcover when expoſed to it.

* Theſe *girdles* are mentioned by Oſſian; ſee vol. I. p. 115. An *hundred* of them are promiſed by a chief as uſeful to "bind high-boſomed women, and as the friends of the birth of heroes." Mr. Whitaker from Oſſian, ſee his *Hiſtory of Manchester*, ſays, they have been preſerved in many families of *Highlanders nearly to the preſent period.*

The cuſtom of uſing theſe amulets ſeems alſo to have been handed down to the year 1537, when the Catholics adopted them for their ſuperſtitious ceremonies. See Dr. R. Layton's letter to Lord Cromwell, preſerved among Mr. Dodſworth's MS. collection in the Bodleian library. "I ſend you "alſo our LADY'S GIRDLE of Bruton, red ſilke, a ſolemn relick, ſent to women in travail; Mary "Magdalen's *girdle*, which Matilda, the Empreſs, founder of Fairley, gave with them, as ſayeth the "holy father of Fairley."

† It is not uncommon to find leather preſerved in *tumuli*, eſpecially where it has laid near copper and other metals, but particularly the former. The quality of the copperas which that metal emits by laying in the earth, will preſerve animal ſubſtances for ages. Inſtances of this are frequently met with. The Collection at Leiceſter-houſe exhibits the hand of a man which gripes the *braſs* handle of a ſword, found in Chatham church-yard; and the only part of the body preſerved. See alſo Mr. Whitehurſt's Antiquity of the Earth, where there is an account of a human body found in a copperas mine: the man by accident fell into the pit; and, ſeventy years afterwards, the features of his face were very diſcernible, and the body in a perfect ſtate of preſervation.

Pl. 7

D fec.t in Aqua Tinta.

Pl. 8

N° III.

OF

NENIA BRI

N.° 1

1

2

3

N.° 2

5

Fig. 2

1

4

5

3

6

7

8

D fect in Aqua Tinta

TUMULUS VII. and VIII.*

THESE TUMULI have been discovered at remote distances from each other in this island; and which, by their analogy with Tumulus III. must produce some facts as to the date of their interment.

Fig.

* It was my intention to have confined myself entirely to the description of facts on the periodical publication of these sheets, and to have couched my notes and other remarks under a methodical arrangement of observations, &c. in the bulk of the letter-press; which arrangement I mean still to observe. Considering that time might elapse before the publication would be finished, I have thought proper to hazard some remarks, in hopes that fresh matter may arise to strengthen my argument, and to encourage my antiquarian correspondents to communicate their materials. I know, from sad experience of the versatility of human nature, how vehement men are, and have been, in crying out for matter of fact, as a ground-work for their systems, as a stimulus to promote their enquiries: I have known, when they have acquired this long-sought-for treasure, that possession has suppressed their future labours, and the most valuable materials have been consigned to the most wretched of all inheritance; ignorance and oblivion. From these sentiments I have been induced to hazard my own thoughts, and to suffer my literary combinations on the subject to circulate as I advance in my work. This will also lessen my future labour, and may possibly gratify the reader who is not disgusted at the anticipation of his own conjectures: but, above all, the gloomy apprehension of the shortness of life, the recollection how few things within the natural scope of man's existence can be collected on any given study, digested and assorted in such a manner as may flatter the critical labours of an author, have impelled me to take advantage of a period of life best adapted for diligence, and a condition in human affairs perhaps not altogether ill calculated for the necessary assiduity

Fig. 1. *Iron umbo of a ſhield*, found at a ſand-pit near Aſh in Kent*, anno 1771. I received it from my much eſteemed friend, Mr. Jacob, of Faverſham, with other tumuli relicks from the ſame place. I believe it was not deterred with an eye to its poſition in the grave, but was accidentally thrown up by labourers in digging of ſand from the pit, which had ſerved the ſaid purpoſe ſeveral years; in the courſe of which, innumerable remains of ſepulchral relics were diſcovered; many of them have been preſerved by the activity of two or three neighbouring gentlemen †; but I lament that the far greater part, eſpecially thoſe of any value, and by which curious information might have been collected, ſuch as coins of gold and ſilver, and ornaments of dreſs of the ſame metal, have been conveyed to the melting-pot.

The diameter of the UMBO rather exceeds ſix inches. Its weight is $3\frac{1}{2}$. It is ornamented at the top with a *thin plate of ſilver*, on a ground of a mixed metal, compoſed of copper and calamine, riveted to the iron point. Round the rim are five ſtuds of the ſame mixed metal, the heads thinly plated with ſilver, and which, penetrating the rim, ſerve as rivets into the wood to faſten it.

Remains of wood are ſtill adhering to the ruſt, and by the grain they ſeem

to complete theſe kind of undertakings. Theſe were the principal conſiderations which inclined me to circulate the materials of this work as they here make their appearance, detached, and in ſome reſpects fragmented. Be it then my ſolicitude, when I have amaſſed the fragments, to methodize them, arrange the fitteſt of them for the literary ſtructure, and exhibit them, towards the concluſion of the work, under ſuch an aſpect as may invite the reader, pleaſed with theſe kind of ſtudies, to comprehend and regard the utility as well as the appearance of the edifice.

* This ſpot has been conſidered as the burial-place of the ſtation of Richborough, which lies at a few miles diſtance; the profuſion of relics, Roman coins, and other apparent remains of theſe people, found there, ſerved to confirm this belief in the minds of ſeveral well-informed Antiquaries in that neighbourhood. It was a natural conjecture, eſpecially as the ſtation of Richborough was a place of ſo much note in the Lower Empire, to which æra moſt of theſe relics ſeemed to apply. But, without conſidering the unreaſonable diſtance for a place of interment, it being known the Romans buried the dead without the walls at a ſmall diſtance from them, it is to be obſerved, that a coin of the fine gold of Conſtantinople, of the Emperor Juſtinian, was found in a grave there, anno 1760, and now in the poſſeſſion of G. Fauſſett, Eſq; of Heppington. Juſtinian lived in the ſixth century, anno 530; and at this period the Saxons were in poſſeſſion of that part of the coaſt; and there remains little doubt but the walls of the ſtation were at that time dilapidated by them. See Stukeley's thoughts on this ſubject, p. 118. of his Itin. Curioſ. This is alſo confirmed by Gildas, who ſays, the cities or towns, from the weſtern to eaſtern coaſt of Britain, were burnt and laid waſte by the Saxons. Be it alſo conſidered, at this period the Romans, that is, the legionary eſtabliſhment of them, which would have been ſtationed at Richborough, were effectually withdrawn from the iſland. Were I to hazard my conjectures on the dilapidation of Richborough, I ſhould ſay, as there is no ſign whatever of any repair prior or ſubſequent to the firſt ruin of the walls, ſo the Saxons could not have conſidered it as a place of military or civil uſe; who muſt, on their ſubduction of the iſland, have been ſenſible of the value of mural faſtneſſes to defend themſelves in return againſt invaſions: it therefore appears, that as Richborough, being one of the caſtles built by the Emperor Theodoſius, on the *Littus Saxonicum*, to defend the ſea coaſt from Saxon pirates, ſo the Saxons, to commit their depredations more freely, threw down the walls, which ſince that period appear to have been entirely deſerted; conſequently, we cannot reaſonably ſuppoſe, as no military or civil eſtabliſhment was then exiſting at Richborough, ſo, abſtracted from the diſtance, the burial-place at Aſh could not have belonged to the ruined ſtation.

† William Boys, Eſq; of Sandwich; a gentleman fond of theſe purſuits, and whoſe politeneſs very much contributed to my barrow reſearches in that neighbourhood, with the liberal ſpirit of a ſenſible Antiquary, collected aſſiduouſly many rare relics from Aſh, which would otherwiſe have been carried to the ſilver-ſmith's furnace, and others of leſs value diſperſed. It is from him I was favoured with the drawing of the ſpear, and a correct account of ſome other remains from that burial-place, and others in the neighbourhood, which will appear in a future paſſage of this work.

The late Rev. Bryant Fauſſett, of Heppington, collected many relics from Aſh; ſeveral fell into the hands of my friend Edward Jacob, Eſq; of Faverſham, and are now in my cabinet.

Towards the year 1773, in paſſing through Aſh, I obſerved ſome children looking with much eagerneſs among the ſand in the pit: on enquiry, they told me they were picking up glaſs beads, ſeveral of which I received from them; and, by their direction, I found in the miller's houſe, ſituated cloſe to the pit, many remains of iron arms taken from thence; which, I find, were ſince procured from the mill by the Rev. Mr. Fauſſet. About that period I remember preſenting Sir Aſhton Lever with the beads, and they are now in his late unfortunate Muſeum.

to be of aſh. The concavity is continued to the point, and does not exceed $\frac{1}{10}$ of an inch in thickneſs. When in its perfect ſtate it muſt have exhibited a great accuracy and elegancy of workmanſhip. Apparently it was hammered on a mould, afterwards poliſhed to great luſtre *, and uſed by the warrior more perhaps for ornament than actual uſe, unleſs it ſerved, as the Erſe poet has related, for the din of martial proweſs before the troops engaged; when the warrior ſounded his ſhield with the ſtroke of his arms †.

Fig. 2. and 3. HEADS OF IRON SPEARS ‡; the drawings the exact ſize. Fig. 3. found in the ſame pit at Aſh, and at the ſame period as the *umbo*, and might poſſibly have been the companion to the umbo in the ſame grave.

Fig. 2. and 4. Found at Baggrave, in Leiceſterſhire, on the eſtate of Dr. Burnaby, who did me the honour to place them in my collection, with various other fragments of arms, and ſome other ſepulchral relics from the ſaid place.

* His *ſhining ſhield* is on his ſide like a flame on the heath at night, when the world is ſilent and dark. Oſſian, Book II.

† He went and ſtruck the *boſſy ſhield*. The hills and their rocks replied.
Again,
Swaran ſtruck his *boſſy ſhield*, and called the ſon of Arno.
And again,
The hero ſtruck the *ſhield* of his alarms. Oſſian, Book I.

Far be it from my thoughts to enter the liſts of Mr. Macpherſon's friends or opponents, and to uſe my materials in this work as an apology for ſupporting either party. I wiſh to be clear of any literary controverſy, knowing too well how ſmall and ſubtle is the pivot which turns the ſincerity of mens' views, and the impartiality of their intentions, againſt their private comforts: I ſhall, however, ingenuouſly aſſert, that, on repeated peruſal of his poems, I have found a ſtrong analogy in the deſcriptions of the funereal cuſtoms of the people whom the poems celebrate, with the actual diſcovery of antient remains taken from *tumuli*, as well as an infinite number of other facts that relate to the ſame; which convinces me that either Mr. Macpherſon muſt have been profound and critical in the hiſtory of the Celtic cuſtoms, or there can be no room left to doubt his having ſome materials to vouch for the authenticity of the poems in queſtion.

The ſequel of this work will ſhew beyond a doubt that the ſmall barrows found in cluſters are to be attributed to the deſcendants of the Celtæ, whom Cæſar and Tacitus ſay firſt peopled Britain. See lib. v. of the former, and lib. i. c. 2. of the latter. I ſhall only here remark, that the people who were buried under the ſmall graſſy tumuli found in cluſters were evidently a lower people in compariſon to the antient Britons; that their *arms*, the ſtructure of their ſepulchres, are ſimilar in many reſpects to thoſe deſcribed in Oſſian; that they are oftentimes concentered to antient Celtic interments, as was apparent in the ſmall range I in part opened at St. Margaret's, on the Cliff between Dover and Deal, where I found nearly in the center of the cluſter a large antient Celtic barrow, which contained burnt bones, and to which the ſmaller ones were concentered. On Saliſbury-plain, near antient Celtic monuments, ſome few cluſters have been found; particularly the groupe which Dr. Stukeley mentions, one of which contained beads and other ſimilar relics to thoſe I have deſcribed; with this difference, the barrow contained an urn with burnt bones, an indication only that it exceeded a few years the date of thoſe with the body inhumated. As Chriſtianity became more general, ſo burning the dead was diſuſed; or indeed, about this period, as I ſuſpect, the Pagans were alſo, in common with the Chriſtians, interdicted the uſe of burning the bodies of the dead.

‡ Tacitus ſays (ſee his Vit. Agric.) the Britons were armed with *large and blunt ſwords* and *ſmall bucklers*. This doubtleſs preciſely agrees with the ſwords and bucklers found in theſe *tumuli*, the arms of their deſcendants, three hundred years and upwards after his hiſtory was written. But are not Barbarians chiefly armed after this manner? Procopius de Bell. Goth. in various places deſcribes the Goths, and the ſwarm of the Northern nations, that made inroads into Spain, Italy, Africa, and indeed over almoſt the then diſcovered world, to be thus armed. When Gildas mentions the targets, ſwords, and ſpears, which the Romans deſired the Britons to arm themſelves with, againſt the Picts and Scots, they were doubtleſs of the ſame kind as thoſe I have deſcribed.

The Romans, who fought in a compact body after the Grecian ſyſtem of tactics, applied the ſhort and cutting ſword to their military feats, which favoured their cloſe encounter. The Barbarians, on the other hand, approached the enemy in a looſe order, and truſted to the random cut of their front line; while the javelins or ſpears were diſcharged againſt the enemy in the ſecond line, which kept the enemy at a diſtance. Agricola encouraged the three Batavian and two Tungrian cohorts to cloſe with the enemy, who kept off the Romans by this kind of fighting. Compare, therefore, the ſword, ſhield, and ſpear in *Tumulus I.* to this deſcription of Tacitus, and the frequent alluſions of Oſſian to the ſame kind of arms; the people to whom they muſt be conſequently aſſigned will moſt probably be eſtabliſhed, and the period will naturally follow from the diſcovery of the coins.

They

They are apparently the contents of the ſame *tumulus*. The umbo, *fig.* 4. has five rivets, which perforate the rim as in *fig.* 1. The iron is of the ſame thickneſs: decayed wood is alſo adhering to the interior part of the rim; the metal is not entirely corroded, as is the caſe with the umbo found at Aſh, which I apprehend to ariſe from the difference of the ſoil. The interment at Baggrave ſeems to have been made in a ſtiff marley ſoil; and the one at Aſh in a looſe dry ſand. The latter, I have found by experience, will not preſerve metal and other ſubſtances ſo long as the former. The remains of human bones, and the relics buried with them, I have particularly noted at the Aſh burial-place, have been nearly conſumed, excepting now and then ſome of the teeth are diſcernable; the other parts of the body being entirely decompoſed: whereas Dr. Burnaby preſented me with the under jaw of a young ſubject from Baggrave, which is in a perfect ſtate of preſervation.

I have a perforated circular *bone ornament*, which ſerved to receive the latchet of the dreſs, to compreſs the ſame to the body, from theſe tumuli, in the moſt perfect ſtate. The ſpear is alſo very little corroded in compariſon to the iron arms found at Aſh *.

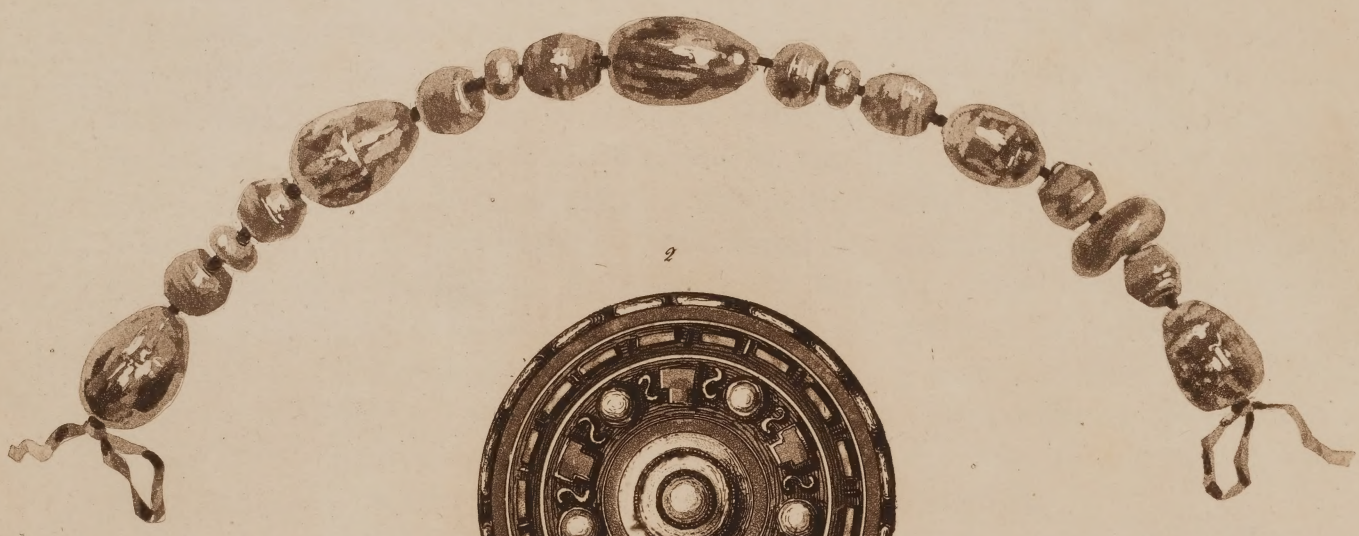
I have mentioned theſe particulars, to ſhew that no deduction in point of age can be drawn from the recent qualities of the metal found in theſe ſepulchres; ſeeing that the difference of ſoil operates a diſſimilar ſtate of preſervation.

In the courſe of this work many ranges of *tumuli* will be produced, which contained arms preciſely ſimilar to thoſe which I have deſcribed, and many that have been accidentally diſcovered in cultivated land. The aſſemblage of theſe facts can be the only means of producing compariſons which render an argument of force, and conduce to the hiſtorical truths which depend on ſuch diſcoveries. For further particulars ſee OBSERVATIONS, &c.

* See a corroboration of this circumſtance, Pl. IX. which deſcribes a *Tumulus* opened at Aſh.

TUMULUS

1



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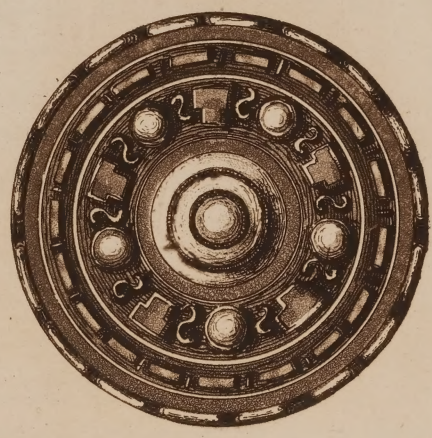
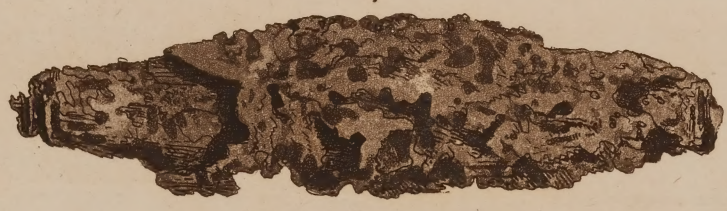


3

4



5

6

Del. fec.t in Aqua Tinta.

TUMULUS IX.

CHATHAM lines opened the 10th of Auguſt, 1782. The bones very large; the texture ſolid and well preſerved. The ciſt leſs than three feet from the ſurface. The head to the North.

PLATE VIII. N° I.

Fig. 1. The fragment of an IRON BOW BRACE *. Towards the extremity, a BRASS circular cap of a pin, which perforates the iron; at the point a rivet; the projecting part of the pin ſhows the thickneſs of the bow, which could not in that part of the center have exceeded $\frac{3}{4}$ of an inch; unleſs the rivet had been let into the wood. The ſides of the brace collapſe to the thickneſs of the bow, and in the cavity the remains of the bow are very conſpicuous. The fragment ſeems to have been about one half of the brace; and by its horizontal ſtate ſhows the bow to have been ſtraight before it was ſtrung. The iron is not more than $\frac{1}{10}$ of an inch in thickneſs. Found on the left ſide of the body about the center.

Several arrow heads were found in theſe tumuli, which will be deſcribed in a future plate. See OBSERVATIONS.

* "Raiſe, Oſcar, rather raiſe my tomb.————But, remember, my ſon, to place this ſword, "*this bow*, and the horn of my deer, within that dark and narrow houſe, whoſe mark is one gray "ſtone." See Oſſian; the poem of Fingal, Book IV.

The Laplanders, to this day, inter with the dead *their bows* and arrows, hatchets, ſwords, &c. which they conceive will be uſeful to them in a future ſtate. See Keyſler, p. 173, his Antiq. Sept. et Celticæ.

This appears to have been the cuſtom of moſt of the Northern nations from the earlieſt period of time. See the *Eddæ Mythol.* c. v. Saxo. lib. 8. where the antient Northern people threw money and other things of value into the funeral pile, as a certain means of conducting the dead to the ſacred Valhalla, or the hall of the ſlain, where they believed their great deity Odin preſided.

TUMULUS X.

CHATHAM Lines, Auguſt, 1782. The bones much conſumed: thoſe that remained ſhow the ſubject to have been an adult. The ciſt exceeded four feet in depth *.

No. I. Fig. 2. An IRON BOW BRACE †. The drawing of the exact ſize, and ſhews the concave part. When entire, to judge by the proportion, it muſt have exceeded 10 inches in length. The wood of the bow is ſtill preſerved in the inner part by the accreting quality of the ruſt: the grain ſeems extremely fine; the *brace* is perfectly horizontal. It ſhould ſeem the bow when unſtrung muſt have

* Experience in theſe purſuits has ſhewn, that the deeper the body has been interred, the more the bones have been periſhed.

† About the æra in which the remains of theſe people were interred, archery prevailed univerſally over Europe. The Alains, Vandals, Gepides, Huns, Burgundians, Herrulians, Saxons, Angles, and Franks, all the Northern nations, whom the Romans called Barbarians, ſeem to have uſed the bow with the greateſt poſſible execution in war. This arm has ever been a natural defence for an uncivilized people againſt the diſciplined troops they have encountered. When the Roman legions, on the declenſion of the republic, loſt that order which they obſerved in their former wars, the bow ſeems to have been a weapon which they very much adopted in their armies. See Procopius de Bell. Goth. lib. ii. cap. 1. deſcribing the bravery of Cherſomantis, who was by birth an Hun; and one of the moſt expert archers under Beliſarius. Againſt the Perſians, whoſe troops were chiefly compoſed of archers, with ſlender bows but little bent, Beliſarius alſo oppoſed archers whoſe bows were ſo ſtiffly ſtrung, that their arrows pierced the mail of the enemy; while the Perſian arrows recoiled from the Roman corſelets and helmets. See lib. i. cap. XIV. Many ſubſequent paſſages in this author concur to prove that the Roman army was recruited, or incorporated with the Barbarian tribe that had plunged into Italy, and that the legions admitted the arms with which their allies were beſt acquainted: eſpecially when the battles at this æra were chiefly of an excurſionary nature, the arms muſt have been ſuited to that mode of fighting. The legions had doubtleſs ſome remains of their old tactic left, with which they had ſhaken the moſt formidable empires of the world; but their diſcipline being impaired by the rapid changes in their government, their princes, their territories, the alarming inroads and conqueſts of their Northern enemies, left them no time for diſcipline. While the Eaſtern empire was ſecure, and perhaps well defended by veteran legions, trained in their old ſchool of tactics, the Weſtern being ſhaken on all ſides, divided with internal domeſtic commotions, as well as

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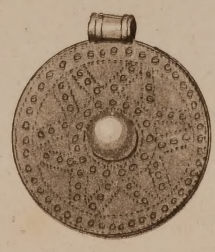

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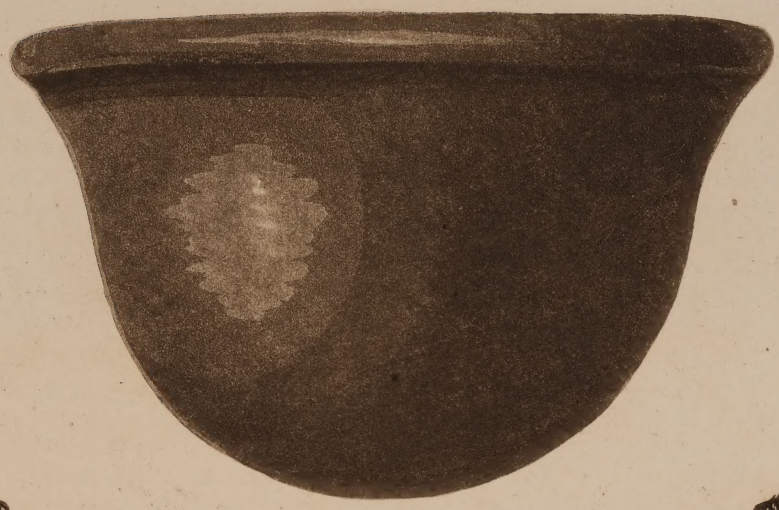

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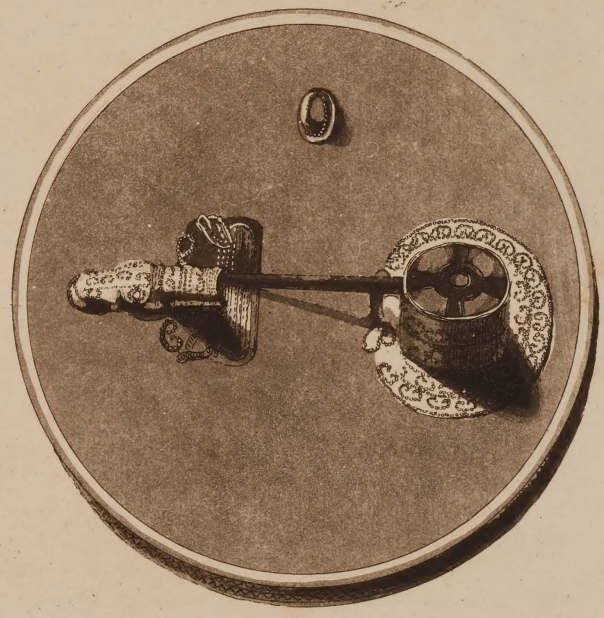

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ID. fec.t in Aq: Tin:
1786

have been ſtraight *. At the end of the *brace*, where ſome part of it is broke, there is an iron pin which penetrated into the wood as a rivet: at the ſame diſtance from the center, there is a perforation which ſerved the ſame purpoſe, the pin being loſt. Found towards the center of the ſkeleton; and in this, as in TUMULUS IX. there was no appearance of any other iron whatever. See OBSERVATIONS.

external hoſtilities, their general was compelled to adopt the fitteſt and readieſt expedient againſt the enemy; and whatever allies from the Barbarian tribes he admitted among his troops, being more ſtubborn and leſs ſubject to a republican controul, they were, in times of ſuch imminent danger, permitted to uſe their own arms in war; and, doubtleſs, thoſe arms were oppoſed in the ſame order againſt their kindred clans, with whoſe ſkill in the offenſive and defenſive arts of fighting they were beſt acquainted. Hence we find Beliſarius truſted the allies in the irregular excurſions of the field; while his better diſciplined legions waited the attack, which enſured them victory by their cloſe order, and their cloſe encounter. Mr. Gibbon, ſpeaking of the Roman auxiliaries, remarks, "that the far greater part "retained thoſe arms, to which the nature of their country, or their early habits of life, more par- "ticularly adapted them. By this inſtitution, each legion, to whom a certain proportion of auxiliaries "was allotted, contained within itſelf every ſpecies of lighter troops and of miſſile weapons." Though this paſſage evidently applies to the legions of the flouriſhing æra of the republic, it will ſerve to corroborate my teſtimony in the above inſtance. Vegetius ſays, "That the Roman ſoldiers en- "countering the Goths, having no armour on their heads or bodies, were frequently entirely defeated "and ſlain by the great flight of their arrows." The argument, ſhowing the Romans to have adopted in the lower ages the uſe of bows and arrows, is fully confirmed by the emperor Leo, who, in his Military Inſtitutions, (ſee cap. 6. ſect. 5.) commands all the Roman youth, till they arrive at forty years of age, to carry *bows and quivers of arrows*. See alſo cap. 11. ſect. 49. where he enjoins the Romans, who are not called out to war, to *keep bows and arrows* in their houſes: for careleſsneſs herein, he ſays, had occaſioned diſaſters to have befallen the Roman ſtate.

* Procopius, de Bell. Gothic. lib. 1. cap. XIV. ſays, *the bows of the Romans were much bent, ſtiff and hard.*

TUMULUS

TUMULUS XI.

CHATHAM Lines, Auguſt, 1782. The bones large and well preſerved. The ciſt about three feet in depth.

Plate VIII. Fig. 3. Two of ſeveral detached *Iron rings* adhering to each other by the accretion of ruſt, and no appearance of their having been united in links like a chain. Found near the center of the body in the center of the ciſt, and appear to have been buried with it, ſerving as relics, perhaps, adapted to a funereal cuſtom *, or worn perhaps on ſome part of the dreſs by the perſon when living; but which, as being found in a cluſter, could by no means have ſerved the uſes of iron rings to a coffin, cheſt, or any wooden apparatus depoſited with the body: eſpecially as no wood was found accreted to the iron, which is obſerved to be generally the caſe where iron and wood have been buried near each other.

See OBSERVATIONS.

* Tacitus ſays, *De Moribus Germanorum*, Fortiſſimus quiſque *ferreum annulum*, ignominioſum id genti, velut vinculum geſtabat, donec ſe cæde hoſtis abſolveret.

In the graves which contain the female ornaments ſmaller rings of iron very frequently occur. See N° II. fig. 7.

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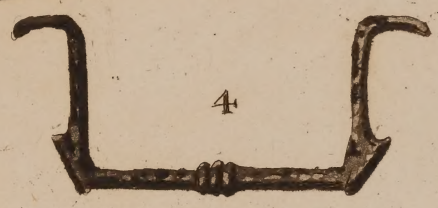
2 p. 46

3 p. 47.



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Scale of 13 Inches

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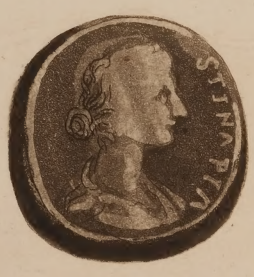

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Scale of 16 Inches

Del. in Aq. Tinta.

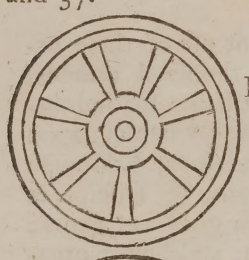
TUMULUS XII.

N° II.

ON Chatham Lines, opened September, 1779. The ciſt in which the body was depoſited upwards of four feet in depth. The bones of a fine texture, and much periſhed. The head in a North direction.

Pl. VIII. Fig. 1. A CIRCULAR ENCHASED FIBULA of ſilver gilt *, one and $\frac{3}{4}$ of an inch in diameter, and $\frac{1}{10}$ of an inch in thickneſs. The center ſmall ſtone is a garnet on a ſmall checquered gold foil, ſurrounded with a ſilver chain, and enchaſed in a pearl, or a hard ſhining ſhell of a ſimilar nature; which is alſo ſet with a ſilver corded chain: by handling, it appears to be detached from the pearl, and originally faſtened with a metallic cement. Uniting to the center circle, which contains the pearl and the garnet, are three garnet ſtones, and in their intervals three others; all of which are enchaſed in a ſilver ſocket, on a checquered gold foil, projecting from the ground of the *fibula*, and deſcribed in the drawing by a darkiſh tint. The angular chain is ſimilar to thoſe deſcribed in Tumulus V. fig. 1. on the circular fibula, and on the long *fibula*, fig. 7. Pl. IV. It is wrought with conſiderable more uniformity and delicacy, than can be deſcribed in the engraving. It laid near the breaſt of the ſkeleton; and, before it was rubbed, the reverſe near the iron acus, which received the robe, contained the accreted filaments with which the robe was compoſed. The ſilver is very pure, and the ornament ſeems to have been but little worn. The reverſe contained an *iron vertical acus*.

* Pancirolus, in his *Notitia Dignitatum*, p. 36, under the head of *Notitia Inſignia viri Illuſtris Magiſtri*, deſcribes the painted emblems, or allegorical figures of the provinces, to be ſomething ſimilar to the above FIBULA, *fig.* 1. I have here extracted two of the figures with the deſcription. See p. 36 and 37.



PRIMA FLAVIA GEMINA. Rubram crucem, rubeum item limbum, albi clypei extrema pertingentem gerebat, atque utrinque aureum globum, duobus luteis circulis arctioribus cinctum.

SECUNDA FLAVIA GEMINA. In parma lutea aureum umbilicum, duobus circulis, viridi luteoque cinctum habet, quem ſeptem virides aggeres firmant.

Theſe whimſical enſigns ſeem to have been adopted by Conſtantine in the Eaſt, who, flattering his oſtentation of pomp, imitated the affected ſtate of the Aſiatic prince. Every order of the ſtate was marked with the moſt ſcrupulous exactneſs (ſee Gibbon, p. 32.), and its dignity diſplayed in a variety of trifling and ſolemn ceremonies. The codicils or patents of the principal officers of the empire were curiouſly emblazoned with emblems adapted to explain the nature and high dignity of their office; the image or portrait of the reigning emperors; a triumphal car; the book of mandates placed on a table covered with a rich carpet (ſee Pancirolus, p. 17.) and illuminated by four tapers; the *allegorical figures of the provinces* which they governed; or the appellation of the ſtandards of the troops whom they commanded.

Fig. 2. TWENTY FIVE BEADS *. The oval beads are pale and clear native amathyſts †. Thoſe in the form of a barrel are of a red vitrified earth: the longitudinar are of rayed opaque red and white glaſs with a lucid ray, which, by laying in the earth, has acquired the armatura to ſo beautiful a degree, as to produce a variety of burniſhed gold tints, varying as often as the beads are moved; the ſmaller are of amber; the three beads with convoluted ſtripes are of red opaque glaſs, and the ſtripes yellow. Found near the head of the ſkeleton.

Fig. 3. A ſmall GOLD PENSILE ornament ‡, enchaſed with a very clear native hyacinth. The loop ſimilar to the loop of the penſile ornaments, Pl. V. N° 1. fig. 2. and 6. and to the one that was ſold in Mr. Duane's ſale, found in a barrow. The gold is pale and ſeems adulterated. Found with the beads.

Fig. 4. One of two BRASS perforated trinkets: the metal extremely thin; they ſeem to have been part of the bead attire.

Fig. 5. and 5. FRAGMENTS OF IRON; ſeveral of which in the ſhape of hooks; and a great quantity of other fragments of the ſame metal of the ſame ſize, lay near the center of the grave: ſome were interlaced with ſmall rings, others adhering together in ſmall laminæ, but in ſuch order as to hinder the admiſſion of any tolerable conjecture on their uſe.

Fig. 6. IRON fragment of the above appendage.

Fig. 7. Fragment of an IRON RING.

Fig. 8. PART OF THE UPPER JAW, which exhibits a tooth not grown out of the ſocket; and which was here delineated to prove the remains of the body to have been of a young ſubject.

Several ſhards or pebbles, by no means the produce of the chalk in which theſe bones were interred, appeared in ſeveral places of the ciſt.

For further particulars, ſee OBSERVATIONS.

* Female ornaments of this nature have been worn from the earlieſt antiquity by the moſt ſavage as well as the moſt poliſhed people. The ſavages of the uncivilized continent wear them to this day; and we want no vouchers to prove that the moderns are equally pleaſed with ſuch decorations. The marbles, medals, and other remains of the Greeks, exhibit their ladies adorned with them. Their writings are alſo ſcattered with relations of this cuſtom.

Καὶ ταινίη δὲ μαζῶν;
Καὶ μάργαρον τραχήλῳ.
ANAKP. ωδη κ.

The Romans, who imitated theſe ſublime and ingenious people in their virtues as well as their foibles, ſeem equally attached to theſe ornaments. Pliny, lib. 35. c. 3. ſpeaks of the magnificence of the ladies in this reſpect. Plautus, in the firſt ſcene of Truculentus, hints at this kind of attire. See alſo Horace, 1 Ep. xvii. 55.

Nota refert meretrices acumina; ſæpe catellam,
Sæpe periſcellidem raptam ſibi flentis:———

Ovid is particularly explicit on gems with which the Roman ladies were decorated; as alſo moſt of the Latin poets: but it is to the writers of the lower ages we muſt deſcend for a comparative deſcription of theſe relics; the æra in which they were interred with the dead.

The antient fathers of the church inveighed moſt bitterly againſt the extravagant uſe of theſe ornaments in their days. Tertullian de Cult. Fœm. lib. i. c. 8. p. 153, ſays, many thouſand pounds, *decies ſeſterciûm*, were expended on a ſtring of pearls: he is very ſarcaſtic with the ladies for indulging this luxury. Clemens Alexandrinus, Pædag. lib. iii. c. 2. p. 219, pours down a heavy denunciation on this faſhion: he ſays, women are ſo extravagant in theſe purſuits, that Tyrian, Indian, or Ethiopian treaſures, or the golden ſtreams of Pactolus, cannot ſatisfy their vanity. St. Cyprian, de Diſcipl. et Habit. Virgin. p. 164. ſays, it is a great crime for virgins to adorn themſelves with gold and gems; but ſays, that fires, croſſes, ſwords, or wild beaſts, are the precious jewels of the fleſh, and better ornaments of the body, and which are to be preferred to thoſe which attract the eyes of young men, and inflame their paſſions. St. Peter ſays (vid. Conſtit. Apoſt. lib. i. c. 3. p. 804.), that a virgin excites by this kind of wanton and laſcivious dreſs unchaſte deſires in the other ſex. Tert. de Cultu Fœminarum, lib. i. c. 4. ſays, proſtitutes were chiefly adorned with precious ſtones, pearls, and golden ornaments. Clemens Alexandrinus, in his Pædag. lib. iii. c. 11. p. 248. inveighing againſt this female luxury of wearing gold, ſilver, amber, and jewels, as ornaments, gives us to underſtand that *India* or *Ethiopia* chiefly produced them. St. Gregory Nazianzen, in Laud. Gorgoniæ, Or. ii. p. 181. extols his ſiſter to the higheſt degree for her ſimplicity: "ſhe uſed," he exclaims, "no *gold* to adorn herſelf, no "*yellow hair*, tied in knots and arranged with curls, no tranſparent garments, *brilliant ſtones*, or *jewels*," &c.

† See Pliny's Nat. Hiſt. lib. xxxvii. cap. ix. where they are called the *gems of Venus*. He ſays, they are found in India in the part of Arabia, which lies near Syria, in the Leſſer Armenia, Egypt, and in Gaul. The antients pretended they had the power of preventing the ill effects of wine.

‡ See Pliny, ib. who accurately deſcribes this gem: when they are clear, he ſays, they are uſually ſet in a loop of gold, which adds to their luſtre.

Pl. 13

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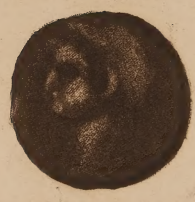
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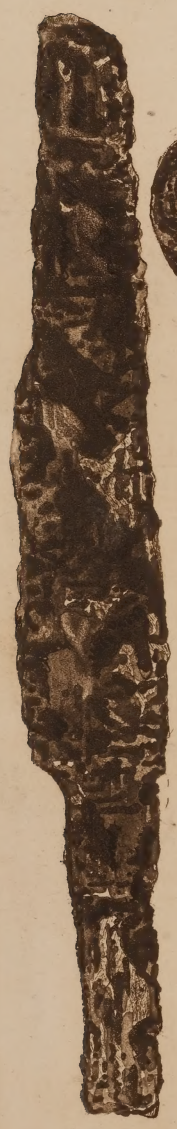
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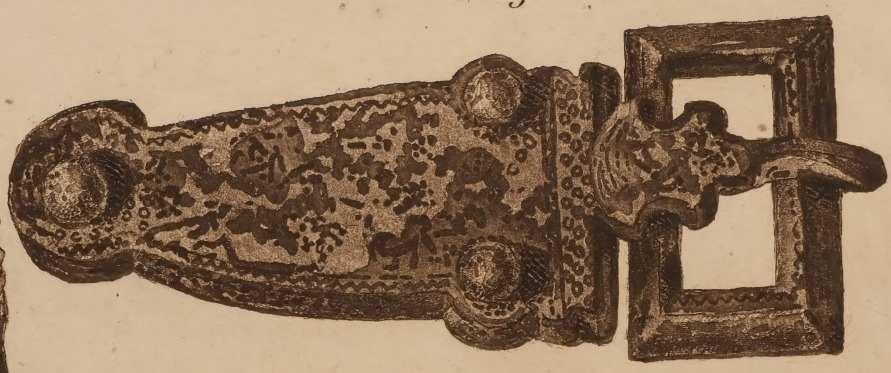
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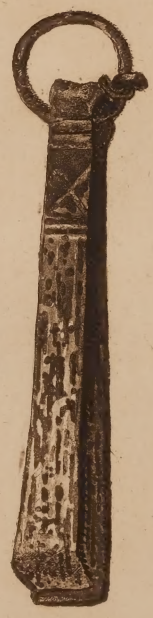
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TUMULUS XIII.

ASH, the 7th of May, 1783. The tumuli at this place, as I have before remarked, are ſituated on a ſandy ſoil *. The range has been broken into for many years in digging of ſand, and which now preſents the appearance as deſcribed in the *vignette*.

A. The *level of the ground*, which is now a ploughed field.

B. *The depth which the interments are generally diſcovered*, and where I diſcovered ſeveral about four feet from the upper coating of the ſoil †. they ſometimes are found at a leſs, and ſometimes at a greater depth †.

C. The *lower mill*, which ſtands on the level A. and to the right of which Tum. XIII, was opened ‡.

D. The *higher mill*, which is ſituated on the fore ground, and which ſtands on an eminence ||.

E. The arena of the ſand-pit, which has been excavated.

F. The entrance of the ſand-pit.

This Tumulus was ſituated between the lower Mill C, and the higher mill D.

The bones were in ſome reſpects perceptible, but crumbled away on the touch.

Pl. IX. Fig. 1. *Seventeen* of THIRTY THREE beads; towards the weſt end of the grave near the head. *Eleven amethyſts*, expreſſed in the drawing in an oval ſhape of the ſame ſize, and of a deep purple tint; *nine* of an orange-coloured vitrified earth, expreſſed in the drawing in the ſhape of a barrel; *four* of white glaſs, and in the ſhape of a barrel; *one* of a reddiſh brown opaque glaſs; *two* of a verditer tranſparent glaſs, approaching to a blue colour, in the ſhape of a barrel; *one* of an *opaque yellow glaſs*, ſmall and round; *one* of an *opaque grey glaſs*, ſmall

* See the note to Tum.

† I have often obſerved in the native ſand a darkiſh ſtratum of ſoil about a line in breadth, at the depth above deſcribed; and this has been always the ſure indication of an interment.

‡ At a ſmall diſtance from this mill, near the ſand-pit, I opened a trench, and, diſcovering marks of a factitious earth in the native ſand, was fortunate enough to open a grave, with much care and order. It produced the boſs of *a ſhield*, *ſpear-head*, *knife*, and a *veſſel* of grey earth, in ſhape ſimilar to Fig. 5. of Plate I.

|| Near to the baſe of D, at the diſtance of twelve feet from the mill, I cauſed a deep and long trench to be ſunk, conceiving the mill to have ſtood near the center of this range of *tumuli*; but I was not ſo fortunate as to meet with a grave. Behind this mill there are ſome gardens; one of them is bounded by the ſand-pit; cloſe to which ſome magnificent relics had been from time to time diſcovered in digging ſand; this cauſed me to open a trench in the garden for a conſiderable length down to the native ſand, but without ſucceſs. I have made this obſervation for the guide of ſucceeding antiquaries, who may be inclined to explore this ſpot with more leiſure and perſeverance than I could poſſibly undertake.

and

and round; *one* of a *reddiſh* brown opaque glaſs, ſmall and round; *one* of a *deep blue tranſparent glaſs*, ſmall and round; *one* of a rayed light blue tranſparent glaſs, ſmall and round; one of a circular flat deep-coloured amber, and ſo expreſſed in the drawing. The whole, when ſtrung, forms a diameter of about five inches, which will naturally correſpond to the circle for the human neck, and therefore admits of the ſuppoſition that the beads were uſed for a necklace.

By comparing the nature of the beads found in this tumulus, with thoſe found at Chatham, Tum. XII. N° II. fig. 2. the greateſt poſſible ſimilitude will be found.

Fig. 2. CIRCULAR FIBULA *, inlaid with *garnets*, ivory, and gold, two and not quite $\frac{3}{8}$ inches diameter, about $\frac{1}{10}$ of an inch in thickneſs. The ground appears to have been a ſoder, compoſed of ſilver and ſome other metallic matter. On handling the gem, it fell to pieces, owing to the periſhable ſubſtance of the metal, and to the nature of the ſoil, which at Aſh is found to be remarkably incongenial for the preſervation of relics. As this fibula might have been mutilated by handling to ſuch a degree as not to admit of a faithful repreſentation, I deſigned it on the ſpot, and with the greateſt accuracy, while its parts were diſcernible, I produced the annexed drawing. The metallic ſubſtance which compoſed the ground † was worked with aſtoniſhing neatneſs. The light circles were very thin plates of gold milled upon the ſoder; the parallelogramical ſmall ſtones between the ſecond and third ſmall white circles from the rim were of garnet, on a gold chequered foil, ſimilar to the foil of the *fibula*, fig. 1. of Plate VIII.; between each garnet a ſmall ſilver partition. The ſmall hemiſpheres appear to have been ivory, and were almoſt periſhed; alternatively enchaſed between the hemiſpheres were *garnets* on a chequered gold foil; on each ſide of which was a raiſed ornament in the form of an S. in gold milling; the firſt light center circle is a ſilver projecting *umbo*, which is ſet with ivory, and ornamented with a corded ring of the ſame metal. The drawing the exact ſize.

The reverſe the ſame as the circular fibula before deſcribed, with this difference, the *acus* appears to have been ſilver inſtead of iron. Some ſmall portion of fine linen cloth was accreted to the ſoder of the jewel. The *fibula* was found in the center of the beads, and appears to have been connected with the ſaid ornament in the female attire.

Fig. 3. A FRAGMENT OF IRON: the metal quite periſhed.

Fig. 4. A KNIFE: the metal of iron; entirely corroded and covered with the remains of wood, the indication of its having been depoſited with its ſheath. Impreſſions of coarſe cloth in the ruſt.

Fig. 5. FRAGMENT OF CORRODED IRON, with impreſſions of coarſe cloth.

Fig. 6. A VESSEL of dark grey earth, ſlightly baked; $3\frac{3}{10}$ inches diameter at the mouth; about five inches in the belly part; and $5\frac{3}{4}$ in height. Found at the feet of the ſkeleton.

For further particulars, ſee OBSERVATIONS on Tum. XIII.

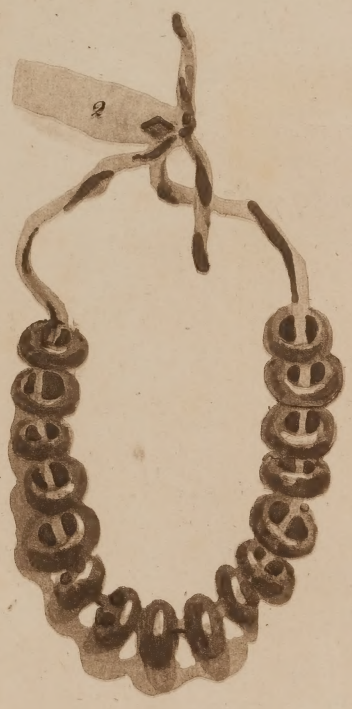
* H. Godfrey Fauſſett, Eſq; of Heppington, near Canterbury, has favoured me with a drawing of a circular *fibula*, from his cabinet, found in a range of the ſmaller *tumuli* in the county of Kent, very ſimilar to the one here deſcribed. The compoſition is ſilver very ſtrongly gilt.

The *fibula*, found in a barrow in Derbyſhire, and deſcribed in the third volume of the Archæologia by Mr. Mander of Bakewell, in the ſaid county, is of the ſame claſs. Having had the pleaſure of a correſpondence with Hayman Rooke, Eſq; of Woodhouſe-Place, Nottinghamſhire, whoſe taſte for theſe purſuits led him to viſit this part of Derbyſhire, I directed my enquiries to him on the ſubject of this *fibula*. Mr. Rooke being acquainted with Mr. Mander, and knowing the ſituation of the place where the relic in queſtion was found, was ſo obliging to tranſmit me further particulars, which confirmed my opinion, that the *fibula* was the produce of a lower Britiſh barrow, and interred about the ſame æra as thoſe of fig. 1. Pl. VIII. and fig. 2. Pl. IX. I am here happy to have it in my power to acknowledge the curious materials which Mr. Rooke has been pleaſed to tranſmit me on the ſubject of our Britiſh antiquities; and to expreſs my thanks for the ſervice which I have received from his authentic materials. In a future paſſage of this work I hope to detail upon them with much delight.

† I have analyzed ſome of the ſoder, and found it contain a great portion of ſilver.

TUMULUS

Pl. 14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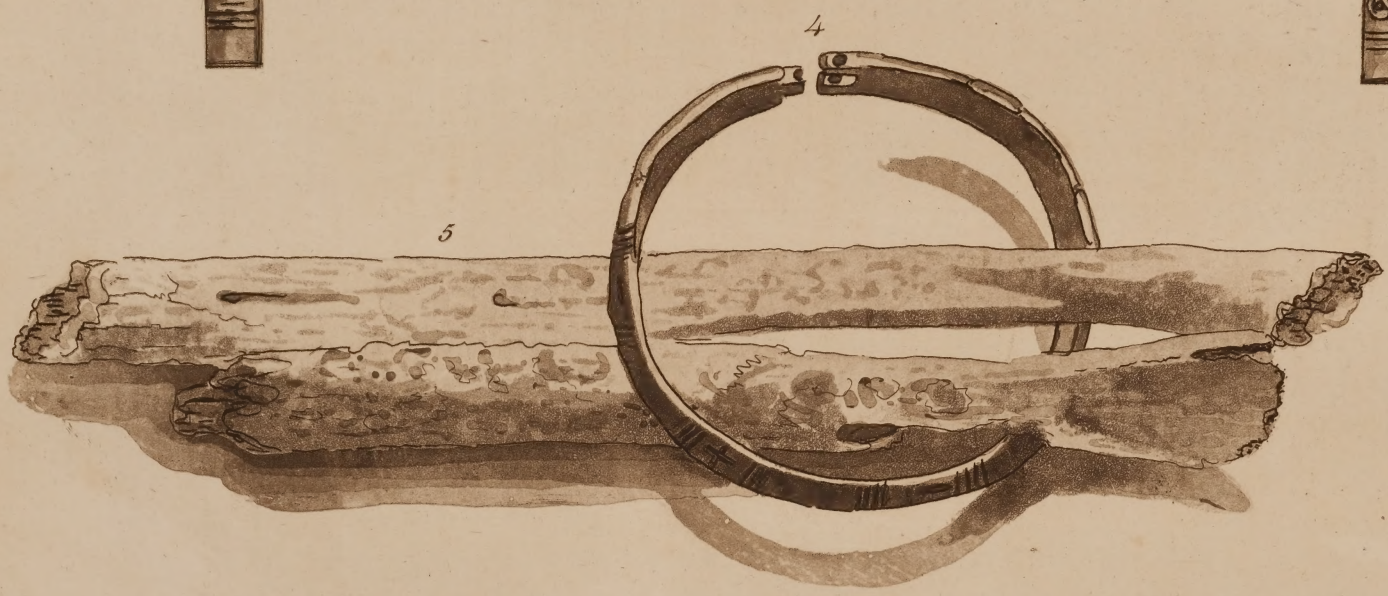
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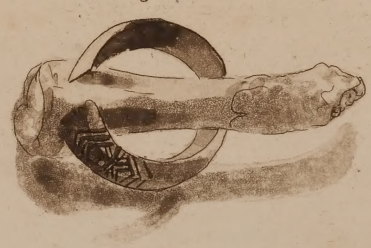
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D. fec.t in Aqua Tinta.

TUMULUS XIV.

I am favoured with the drawings of the magnificent relics found in this *Tumulus* by H. G. Fauſſett, Eſq; of Heppington, near Canterbury, who inherits from his father, the late Rev. Bryant Fauſſett *, a fine collection of ſepulchral remains †; and I may, without any accuſation of flattery, ſay, that the ſon is poſſeſſed of a knowledge and taſte in the ſtudy of the antiquities of this country to render himſelf worthy of ſuch inheritance.

* The late Rev. B. Fauſſett acquired the name of our Britiſh Montfaucon; a title which implies a reſpectful homage due to his diligent and learned enquiries into the antiquities of this country: if his life had been ſpared, and he leſs afflicted with bodily infirmity, he might probably have favoured the world with the reſult of his labours in this ſtudy. I preſume to ſay, if he had done this, he would not have handed his name down to poſterity by a vaſt *amas* of confuſed antique remains as we ſee in Pére Montfaucon, but have concentered a great collection of facts for the advantage of literature, and a more clear expoſition of the antiquities of this country than has been hitherto eſtabliſhed.

† His collection conſiſts of tumuli relics, diſcovered chiefly in Kent, and which were elaborately explored; many ſepulchral urns from Tremworth, or Long Port Downs, near Crundale, in Kent, a Roman *burial-place*; and which, by a manuſcript in my poſſeſſion of the late Heneage Finch, of Long Leate, Earl of Winchelſea, was firſt diſcovered about the year 1703. His Lordſhip opened a few of the interments, which were finally and wholly explored by Mr. Fauſſett. The other part of his tumuli collection conſiſts chiefly of the contents of the ſmaller conic barrows found in cluſters ſimilar to the ſpecimens which I have here deſcribed, and to which he had prepared a deſcription neatly drawn up in manuſcript. Beſides a collection of medals, which he had diligently and choicely amaſſed at a great expence, and in which he was uncommonly ſkilled, he beſtowed much labour on the eccleſiaſtical hiſtory and genealogical records of families in Kent; which ſtudies, united to the beſt of claſſical learning, accompliſhed him for an excellent antiquary. Theſe particulars I have taken the liberty to record, leſt accident, or the many unforeſeen chances of life, ſhould conceal the name and abilities of a learned and diligent Antiquary from public memory.

This Tumulus was opened at Kingſton, on Barham Downs *, near Canterbury, anno 1771, by the late Rev. Bryant Fauſſett, of Heppington, in that neighbourhood.

The

* It formed one with the groupe at the end of the race-courſe, to the left of the high road to Dover, the Old Watling-Street, or *Via Originaria*, as you aſcend the hill from Bridge departing from Canterbury. *Three hundred* of them were opened by the above antiquary. The bodies chiefly lay in an eaſt and weſt direction.

Barham Down, or Baphamdune, in the Saxon, according to Lambard (ſee his Peramb. of Kent), is derived from the *hill where boars frequented*. As this appears to be rather a *wild* derivation, I ſhall take the liberty to offer one that is more appoſite and conſiſtent with the nature of the place. The ſoil of the Down is chalk, and appears to have been always barren of trees, or the neceſſary harbour for this kind of animals; and as there are great numbers of *tumuli*, or *barrows*, on it, ſo the Saxons have prefixed the name Byrgen to the Downs, *Burgham*, or *Burham*, as it has been variouſly written, as being a place where the dead were interred. Burg, Berg, Berig, Beorg, the Saxon for *town*, *city*, *hill*, or *barrow*. See Spelman. Hinc etiam byrgen *ſepulchrum*, et byrgean *ſepelire*, quod aggeſto in collem ceſpite olim tumulabant mortuos, ut per agros hodiè cernimus. This is to be obſerved in the moſt conſpicuous places on the Downs; and which doubtleſs muſt have cauſed the name of *Burham*, or *Barham*, to be prefixed to them; eſpecially as theſe graſſy *tumuli* were evidently raiſed antecedent to the effectual conqueſt of this iſland by the Saxons, when theſe people began to change the names of Britiſh as well as Roman places, and to give names to others. The adjoining village of Barham may have had its name from the Downs. Philipot, Vill. Cant. p. 60. writes it *Barham*; Kilburn, *Barham* and *Bereham*.

Theſe burial places have been deſcribed by *ſome modern* writers as tumuli raiſed over the ſoldiers who fell under Julius Cæſar. See Mr. Packe's Map of the Country round Canterbury; and *Goſtling's Walk in and about the City of Canterbury*, p. 5, where they are called Burying-places of the *Old Romans*; thereby implying, the Romans on their firſt arrival in Britain. It has been from the want of proper information on the nature of the diſcoveries made in theſe tumuli, that other antiquaries, as well as the gentleman above cited, have been miſled on the ſubject of Cæſar's march from his fleet on the ſecond *progreſs* he made in Britain, as well as their being miſtaken in the æra, and in the people to whom ſuch interments ſhould be aſcribed; it being premiſed, that Cæſar on his firſt march advanced twelve miles in the night when he diſcovered the Britons. See his Commentaries, lib. v. § VIII. Illi equitatu atque eſſedis ad flumen progreſſi, ex loco ſuperiore noſtros prohibere et prælium committere cæperunt: which implies, that the Britons had taken poſt on the high ground, and that the Romans were in the vale on the banks of the river, which I conceive, without a doubt, to have been the *Stour*. From this attack the Britons were repulſed, and purſued to their ſtrong hold, egregiè et natura et opera munitum; where they made a ſtand; and which being forced, Cæſar would not permit his men to purſue the Britons, being unacquainted with the country; and, like a prudent general, deſirous of ſecuring a poſt, to which, in caſe of defeat, he could make a retreat, he aſſigns this reaſon: Et quod magnâ parte diei conſumptâ munitioni caſtrorum tempus relinqui volebat. This, therefore, was Cæſar's firſt poſition in the valley after his twelve miles march; and which kind of poſition the Romans generally took on their marches in a war of attack, as well for a ſupply of water, as to ſally forth with their legions on the plain, and for the manœuvres of their cavalry, in caſe of any temporary repulſe, to their camp. Cæſar's poſt muſt not therefore be ſuppoſed to have been on the high-ground of Burham Downs, where ſome antiquaries conceive they have diſcovered the remains of his encampment. Cæſar, hearing of the diſaſter which happened to his fleet, returns to it; and, after ten days abſence, proceeds to his inland camp, which was not yet finiſhed; and, to juſtify my argument on the nature of this encampment, as being raiſed for a poſt from which he planned his offenſive operations on the high grounds commanded by the Britons, ſo we find his cavalry were advancing to the enemy when they were attacked, and ſuffered ſome loſs. Soon after, the Britons, though driven back to the woods and high grounds, made a freſh attack on the Romans employed on their fortifications, and who ſuffered ſome loſs, the Britons having cut their way through and retreated with ſafety: Per medios audaciſſimè proruperunt, ſeque inde incolumes receperunt. Hence this defeat gave riſe for the conjecture, that Cæſar buried his men on *Barham Downs*; and which idea was alſo tranſlated to Chartham Downs by Dr. Mortimer, where another ſimilar range of *tumuli* had been diſcovered, and which I have before cited.

This ſhort digreſſion, I truſt, will clearly point out Cæſar's encampment to have been on the banks of the Stour, and not on the high grounds of Barham Downs; and the relics diſcovered in the *tumuli*, compared with ſimilar ones found in others of the ſame ſtructure, with coins of the very loweſt of the empire, ſuch as *Fl. Julius*, *Conſtantius*, *Valentinianus*, *Anthemius*, *Juſtinianus*, &c. will doubtleſs eſtabliſh the period of theſe interments. It ſhould here be remarked, that the *agger*, or ridge of earth, thrown up at ſome little diſtance from theſe tumuli, and which has been called the remains of Cæſar's camp, is apparently of a leſs antient date. At one end, near a road which traverſes it, I dug a little into the baſe of the bank, and, on coming to the native chalk, I found the bones of a child, inciſted in clay or loam; no unuſual mode of interment in the above æra of the lower ages. Mr. Fauſſett, as well as myſelf, have had occaſion to remark a depoſit of clay near theſe tumuli, from which

The cone larger than the medium ſize, which, in p. 1. of this work, are deſcribed to be about 23 feet in diameter. The apex very much compreſſed, probably occaſioned by the capacity of the ciſt, which in depth exceeded *ſix*, in length *ten*, and in breadth *eight* feet. There ſeemed to be the appearance of a coffin much burnt or ſcorched, very thick, and ſecured at the corners with large claſps, and rivetted pieces of iron. The *bones* much decayed; the *ſcull* remarkably ſmall.

Pl. X. Fig. 1. A PENDANT ORNAMENT of fine gold, $1\frac{1}{8}$ of an inch in diameter; weight 2 pennyweights and 7 grains; found near the neck of the ſkeleton.

Fig. 2 and 3. TWO SMALL FIBULÆ, near the bone of the left thigh.

Fig. 4. A GLASS VESSEL, or PATERRA *, $4\frac{1}{2}$ inches diameter; and $2\frac{5}{8}$ in depth; of

which a portion of it was taken to ſheet the ciſt of the grave, and which ſerved, as I apprehend, the purpoſes of a coffin.

King John, on his baſe humility to the pope, muſtered a large army on *Barham Downs*, as alſo Simon Mountfort Earl of Leiceſter (ſee Lambard, p. 273), againſt Henry III.; which armies may have cauſed ſome military works to have been thrown up. As the Earl ſeemed to apprehend an attack, on the ſide of the King's party, by Queen Eleanor, who appears by hiſtory to have prepared a defenſive poſt on the Downs, I ſhould therefore attribute this raiſed ground to the latter army.

Near Broom, the reſidence of Sir Henry Oxenden, at a ſmall diſtance from this groupe of barrows, is a ſmaller one, conſiſting of about *fifty*. My interceſſions could not prevail on Sir Henry to forego a pious veneration which he and Lady Oxenden entertained for the aſhes of the antients. A ſpirit of enquiry of this nature inclined Dr. Batteley to adviſe all antiquaries to ranſack theſe ſepulchral depoſits; and, to apologize for the trouble I have given the Baronet on this occaſion, I muſt ſay, that ſince I firſt found ſuch remains were unexplored on his eſtate, this ſpirit has ever been reſtleſs within me. I confeſs with Browne, in his Hydriotaphia, "to be gnawed out of our graves, to have our ſculls made drinking bowls, and our bones turned into pipes, to delight and ſport our enemies, are tragical abominations:—*but*,—He that hath the aſhes of his friend, hath an everlaſting treaſure." Wherefore, had the hoſpitable Baronet, of Broom, permitted my antiquarian ſpirit to have been appeaſed by the opening of theſe barrows, no *drinking bowls*, no *tobacco-pipes*, would have been made of their contents; no abominations of this nature would have been committed on them. On the contrary, had he deſired they ſhould have been made, as the above learned old writer ſays, *everlaſting treaſures*, I would have placed them in my cabinet; a more honourable and comfortable ſecurity for rotten bones than a bleak cold heath; expoſed perhaps, when time ſhall ſo order it that the worthy guardian of their duſt ſhall be mouldering in his own ſepulchre, to ſome ignorant and incautious *virtuoſo*, leſs ſcrupulous than I ſhould have been in committing them piouſly to their own interments again; having firſt diveſted them of a little ſuperfluous treaſure, in which the dead could find neither profit nor delight: for if we believe Ulpian, l. 14. D. De Relig. et ſumpt. "Non autem oportet ornamenta cum corporibus condi, nec quid aliud hujuſmodi quod homines ſimpliciores faciunt."

The following extract relates to a *Tumulus* opened on Barham Downs, which I apprehend to be an exaggerated account of the contents of one of theſe ſmall barrows: "Henrici noſtri temporibus, "paucis elapſis annis, ex frequenti paſtorio ſomno eidem Regi indicato, ab eodem imperatum eſſe "recordor, ut agger quidam inuſitatæ magnitudinis Baramdunæ effoderetur. Quod cum impenſis "Chriſtophori Halerii equeſtris ordinis viri, et ſacrorum ſcriniorum præfecti, curâ vero Gulielmi "Diggeſii generoſi, fieret; ſub incredibili terræ acervo *ingens urna, cinere oſſiumque maximorum* "*fragmentis plena, cum galeis ac clypeis æreis et ferreis* rubigine pene conſumptis, eruta eſt; ſed nulla "inſcriptio, nomen nullum aut teſtimonium tempus aut fortunam exponebat." Twine de Rebus Albionicis, lib. 2. p. 75. It has all the air of deception and exaggeration.

* The faſhion of this veſſel muſt ſhew the intent of its uſe, that it was deſigned for ſepulchral and not domeſtic uſes. The ſepulchral veſſels of the antients being rounded at the bottom, as is the caſe with *urns*, having no baſe to be placed upright on, is not uncommon. See the analogy of this *cup* with fig. 5. of Plate IV.; and the note to it in p. 14; alſo a more perfect analogy in Plate XII. fig. 13. found in ſimilar *barrows* in different places. I am therefore ſtill firm of opinion, that they contained a luſtral water which the antients believed would preſerve the *manes* from any future ſpell or incantation to diſturb them. Propertius, in the firſt elegy of his fourth book already cited, is not the only antient poet who mentions this cuſtom; we find it deſcribed by ſeveral of the Latin poets. See Lucan, lib. 6. of the ſpells of the Emonian Witch, Erictho, beſtowed on the dead body ſhe raiſed to life, and to which ſhe promiſes charms to ſecure it from any future incantation:

——— *tali tua membra ſepulcro,*
Talibus exuram Stygio cum carmine ſylvis,
Ut *nullos cantata magos exaudiat umbra.*

Sit

of a greeniſh colour, and beautifully coated with the *armatura*, which it has acquired by laying a length of time in the earth. Found, as I apprehend from Mr. Fauſſett's deſcription, at the foot of the grave.

Fig. 5. SIX LINKS of an *iron chain* *, *twenty* in number, and each link two inches long: near the foot of the grave.

Sit tanti vixiſſe iterum: nec *verba*, nec *herbæ*
Audebunt longæ ſomnum tibi ſolvere Lethes,
A me morte data. ELZEV. Edit.

Alſo where ſhe is deſcribed to have the power of tormenting the *manes*:

——— per buſta ſequar, per funera cuſtos
Expellam tumulis, abigam vos omnibus urnis.

This poet in the ſame book has another paſſage on the ſubject. See Tibullus, lib. 1. Eleg. 2.

Hæc cantu finditque ſolum, maneſque ſepulcris
Elicit et tepido devocat oſſa rogo.

See alſo Prudentius lib. 1. contra Symmachum de Mercurio.

The Romans had laws as well as enchantments to hinder the violation of their aſhes. See Kirchman, C. XXIII. De Contrectatione loquitur, L. 4. C. Sep. Viol. jubens x pondo auri fiſco inferre eos *qui corpora ſepulta aut reliquias contrectaverint*. See alſo Seneca, lib. 4. Controv. 4. Sepulcri violati ſit actio. The Cod. Theodoſ. tit. 5. de Sepult. Paulus, lib. 11. D. de Sep. viol. & Ulpian Leg. 3. §. 7.

Magical enchantments to diſturb the manes are alſo mentioned by Quintilian in his *Declamat.* 15. Apuleius libro 2. Mileſ. & lib. 3. in deſcriptione Magicæ Officinæ. Statius, lib. 4. Thebaid. Various other antient writers mention the ſame.

Cæſar ſays, lib. VI. the Gauls were accuſtomed to caſt into the fire the things which the dead delighted in when alive. "Omnia quævis cordi fuiſſe arbitrantur in ignem inferunt." And hence, it may be concluded, theſe veſſels might be applied to domeſtic as well as ſepulchral uſes. Poſſibly they might have been ſo uſed. But when we know the antients, even the Chriſtians, as well as the Pagans, were much given to the ſuperſtitious uſe of exorciſm and incantation, and when we find relics evidently appropriated to magical ceremonies, as in the inſtance of the CRYSTAL BALL, fig. 8. pl. 4; the SPOON, fig. 9. pl. 2; can we have any reaſon to doubt the truth of this obſervation, "Manes temerare ſepultos?" and eſpecially when they are the remains of a people which conſecutive facts will ſhow were highly devoted to theſe ſuperſtitious rites, and to Druidical ceremonies, which were ſtill exerciſed for many ages after Chriſtianity, even when the Chriſtian religion in many places, and particularly in Gaul, became general? See Concil. Nantenenſ. Labbé, Tom. IX. p. 474; the ceremonies of which (ſee p. 956. of the above work) were in Gaul commanded to be ſuppreſſed by the order of this council. This idea of the body being diſturbed after death has been handed down to the loweſt ages of Pagan ſuperſtition, and in many inſtances is found to prevail among the Roman Catholics to this day. What is their Requiem, their peace to departed ſouls, the aſperſions of holy water beſtowed on the dead, and the ſuffumigations which we read of in monkiſh writings, but relics of theſe myſteries?

* I am far from attempting in this place to wreſt an argument to any favourite point; nor does it follow, as having before remarked that ſeveral relics found in theſe *tumuli* are of myſtic or magical ſignificancy, that I now ſee with myſtic or magical eyes ſuch virtues in every relic before me; I ſhall, however, beg of the reader to ſuſpend his judgement, till, from an aſſemblage of facts, he is more enabled to pronounce on the truth of theſe remarks; and proceed to ſhew, that fig. 8. has a right to claim ſome relation to ſuch ſuperſtitious ceremonies of the ancients in their interments. Twenty of the *links* as above deſcribed in the above *fac ſimile* drawing of the chain will more than ſuffice to encircle the human body of the largeſt dimenſions; to what purpoſe, therefore, could this *chain* have been applied, but to ſome myſtic purpoſe by the wearer? Women have been ſuppoſed to be more eaſily deceived into theſe rites than the men (ſee Weeker de Secretis, p. 518). Strabo ſays, Geogr. lib. 7. That the Druideſſes, whom he calls Fatidicæ, had white gowns, linen cloaks joined *together by claſps* (ſee fig. 9 and 7. pl. X.) *girdles of braſs work* (ſee a *braſs* girdle which I have deſcribed in pl. VI.) and which, though deſcriptive of the dreſs of a Druideſs in the higher times of antiquity, may, notwithſtanding, relate to the lower. Tacitus ſays, the Germans, in reverence to the ſacred grove of their druid worſhip, wore, out of humility, and a confeſſion of their deity's power, a kind of *fetter*, or ſhackle, about the leg. See fig. 3. pl. VIII. where links of an iron chain were found in a *tumulus*. Lucan, lib. III. ſays, the prieſts themſelves trembled on theſe ſolemn occaſions, and doubtleſs had ſome ſymbol of their humility about them. See Borlaſe, ch. xviii. p. 119. from Alex. ab Alexand. p. 753. where the Britons initiated their women into their religious myſteries; and alſo Ch. IX. the female druids of Gaul, who were married and brought up children, and entered into the domeſtic cares of life. That the Britons, in the age I am alluding to, had the ſame rites as the Gauls, there can be no doubt; and, without entering further into a diſſertation on female druidiſm, where ſo many materials are at hand to prove, I ſhall cloſe this note with obſerving, from the above comparative facts, that this *chain*, or *ſhackle*, might have been worn by the female interred in this tumulus on ſome ſolemn religious ceremony, and which moſt probably anſwered the purpoſe of the fetter, or ſhackle, deſcribed by Tacitus, affixed to the leg, but in this caſe alſo faſtened to the wriſt, and to which purpoſe, by its proportionate length, it ſeems perfectly to anſwer.

Fig. 6. A GOLD FIBULA *, elegantly enchaſed. The ſtones within the ſemi-circles of the outward circles are *garnet* and pale blue *tourquoiſe*. The ſtone, like

* As various opinions might be entertained reſpecting the part of the dreſs to which theſe circular *fibulæ* ſhould be applied; to aſcertain this, I have here given the repreſentation of an antient buſt of Queen Ultragotha, wife of King Childebert, on the Old Tower of St. Germain of the Meadows in Paris. The church was built, anno 546, by Childerbert (ſee Montfaucon). From the proportion which the *fibula* under the neck of the Queen has to the buſt, we may conclude it to have been of the ſize of fig. 6. and which perfectly agrees with the poſition where it was found in the tumulus. It ſeems, therefore, to have been connected with the ſuperior part of the *ſubucula*, or under garment, which may be noted in the buſt of the Queen, and which appears to have been bordered with jewels. The date of this church will agree with the coin of Juſtinian found at Aſh: the reign of this Emperor being in 530, the difference will be only 16 years; therefore, as the contents of the tumuli at Aſh (ſee pl. IX. and pl. XII.) are evidently ſimilar to plate X.; we are permitted to eſtabliſh a coeval date of interments, eſpecially as it naturally follows, that the relics in pl. XII. may have been depoſited ſome years after Juſtinian's reign. In a future paſſage of this work, ſome account will be given of a gold COIN of Clovis, found with other relics in a barrow of this claſs; and other proofs that will effectually eſtabliſh the period of interment the ſame as above deſcribed. Many buſts of the Emperors ſhow the Sagum and Paludamentum connected with a fibula (ſee Octavius Ferrarius De Re Veſtiaria, p. 30, where the uſe of fibulæ are deſcribed). In the lower empire the uſe of theſe decorations appears to have been more common than in the higher, if we may judge by the ſculptures and coins of the Emperors; but we may conclude, from the analogy of the diſcoveries made in theſe *tumuli*, where the circular *fibulæ* have been found (ſee pl. V. N° 1. fig. 1; pl. VIII. N° 2. fig. 1; pl. IX. fig. 2; pl. X. fig. 6; and pl. XII. fig. 1) that they were the ornaments of the women. Kirchman de Funer. Rom. in pl. I. of his work has produced a female figure with a circular fibula of this nature apparently connected with a double row of beads, under the neck of a figure as above deſcribed. Whether it be the taſte of *Hooge*, the engraver, a very ſkilful artiſt, who has etched his deſign with great taſte and knowledge of antient apparel, or of the author, may be difficult to aſcertain; but it ſhould appear they muſt have had authority for the ſame, eſpecially as it correſponds with the actual diſcovery of theſe ornaments. I ſuſpect a kind of circular *fibulæ*, in the age of Conſtantine, were worn on the *paludamentum* or long-robe of generals and great men, and which may probably ſerve to explain the coloured emblems, or allegorical figures, of the provinces deſcribed by Pancirolus, in his *Notitia*, before noted in *Tum.* XII. and which were attached to their dignity; but by ſucceeding Emperors, who cancelled this mode of government, were transferred as ornaments to the other degrees of the people. I have beſtowed no ſmall pains to enquire whether they have been diſcovered in Italy; but I do not find, from the accounts I have received, that they are in any of their cabinets, and, I apprehend, not in any of their publications, ſome of which I have examined. The faſhion of fig. 6. has all the character of the *Perſic Gothic*, ſo much adopted in the Eaſtern Empire, and from whence, probably by the legions, theſe kind of ornaments were tranſported into Gaul and Britain by way of traffic alſo: which many concurring arguments will prove. In Mr. Duane's ſale, anno 1786, a circular gold fillagree broach, or fibula, about the dimenſions of fig. 2. pl. IX. was purchaſed by Mr. Jackſon, a wine-merchant, in Clement's-Lane, Lombard-Street, who has a collection of Roman relics. It appears to be of the lower empire, but ſomewhat antecedent to the age of the one as above cited.

This rich and ſingular Jewel, fig. 6. was doubtleſs a mark of the diſtinguiſhed character of the perſon interred with it. For ſize and magnificence, it excells all the antique jewels of this nature I have ſeen in cabinets. When they occur in *tumuli*, the ſmall ones are only found in the proportion of one in 70; ſuch as fig. 1. pl. XII. of the richer order; and this in cluſters of *tumuli* that exceed an hundred in number; for it generally happens, if the place of interment be extenſive, and crouded with barrows, that the contents are more curious and valuable.

like the ſuperior part of a croſs, is the *tourquoiſe*, and one of the ſame form alternately enchaſed between the ſemicircles. The vermicular gold chain in the

It was the cuſtom, from the remoteſt period of time, to inter rich ornaments with the dead. The earlieſt account I find of this cuſtom is in Herodotus, lib. II. p. 138. Edit. Lugd. Bat. 1751; where Micerin, an Egyptian king, cauſed ſumptuous decorations to be beſtowed on his daughter's tomb. See alſo, p. 244, a deſcription of the Scythian mode of interment of their kings; in which a proportion of *gold veſſels, furniture of various kinds, are depoſited.* The ſpeech of Indathyrſus to Darius (ſee lib. IV. p. 262.) inclines me to believe the very rich ſepulchral ornaments within theſe few years, taken out of the tombs of the antient Tartars, were the ſame as this old Hiſtorian deſcribes as Scythian. That this conjecture may appear well founded, and therefore this diſcovery of the antient Tartaric ſepulchres intereſting to antiquaries, who are hereby deſirous of reſcuing the name of Herodotus from an imputation of falſity in ſome of his narrations, independent of the wonders which he recites, and which he certainly did not believe himſelf, I have thought proper to tranſcribe it: *εἰ δὲ δέοι τῶνλως ἐς τὲς καλὰ τάχ@· ἀπικνέεσθαι, τυγχάνεσι ἡμῖν ἐόνλες τάφοι τωλρώϊοι, φέρλε, τέτες ἀναρόνλες, συγχέειν τωείρασθε αὐλὲς. Καὶ γνάσεσθε τότε εἴτε ὑμῖν μαχησόμεθα τωερὶ τῶν τάφων, εἴτε καὶ ὁ μαχησόμεθα.* In the ſentence before this paſſage, he ſays, "we have no towns nor cultivated lands which "we dread the plunder of;" therefore, conceiving the Perſians came for plunder, he very naturally ſaid his countrymen would, as much out of reſpect for the repoſe as for the tomb of their anceſtors, defend them to the laſt: "*Give us cauſe for fighting*," ſays Indathyrſus, "by the outrage you offer to "them, and then you will prove our courage." Why this reply, unleſs he fancied the Perſians intended offering violence to the tombs of their anceſtors by deſpoiling them of their treaſures? To return from this digreſſion.

The Romans, by the laws of the XII Tab. were interdicted the antient cuſtom of interring rich ornaments with the dead. See Cicero, lib. 2. Legg. In the lower empire this law ſeems to have been neglected, as many valuable relics have been diſcovered in tombs at this period. (See the tomb of Maria wife of the Emperor Honorius, p. 18. of this work). The Romans framed this law on that of Solon, which retrenched the magnificence of the Greeks in their ſepulchral ceremonies. Marcianus L. Julia, 4. D. ad leg. Jul. pecul. Non ſit locus religioſus, ubi Theſaurus invenitur; nam etſi in monumento inventus fuerit, non quaſi religioſus tollitur. Quod enim ſepelire quis prohibetur, id religioſum facere non poteſt. At *pecunia* ſepeliri non poteſt; ut et mandatis principum cavetur. Guichard, Fun. des Grecs et des Rom. takes the word *pecunia* in the ſenſe of any treaſures, jewels, or ornaments of value (ſee p. 91); and Kirchman (p. 448) underſtands by it apparel of any nature. Bologninus ad d. l. D. de Legib. cited in Guichard, reproves the extravagance of the Chriſtians in this inſtance of decorating the dead with rich ornaments. The antients, in their wills, were ſolicitous of beſtowing this poſthumous ſplendour on their remains (ſee L. Servo alieno 113. § fin. ff. de Legatis 1. the teſtament of a woman.) Funerari me arbitrio viri mei volo, et inferri mihi quæcumque SEPULTURÆ MEÆ cauſa feram EX ORNAMENTIS lineas duas ex margaritio (*two rows of pearls*), et viriolas ex ſmaragdis. Concerning this cuſtom a controverſy was originated. See 1 Scævola 1. Medico 40.; and Ulpian, l. 14. ff. de Rel. et Sump.

Origen, lib. 1. in Job. ſays, the primitive Chriſtians interred their dead with ſumptuous apparel, doubtleſs from the Pagan cuſtom; that their parents and friends laviſhed rich ornaments on them. Euſebius, lib. 2. cap. 16. de Marino Martyre, confirms this in his Eccleſiaſtical Hiſtory, and in other places of his work. Prudentius ſays, this was alſo a cuſtom in his time. (See Hymn. in exequias defunctorum.) The cuſtom alſo prevailed in the time of Pope Gregory (ſee *In Cantica*); and it was finally aboliſhed by the Council of Auxerre. Mr. Sharp, in one of his letters from Naples, mentions the body of a boy, about eight years old, carried about the ſtreets for exhibition. He was ridiculouſly dreſſed in a fine laced hat, bag wig, blue and ſilver cloaths, and a ſword by his ſide:—he finds himſelf at a loſs to account for this extraordinary ſpectacle. Doubtleſs the remains of the cuſtom as above referred to, and which, according to Guichard, anno 1481, was ſtill uſed by the princes, nobles, and extraordinary perſonages of his time.

Tillet, in his Collections of the Kings and Queens of France, deſcribes the magnificence of their funerals, and explains the nature of their pompous effigies as ſomething ſimilar to thoſe of wax; a ſubſtitute for the actual depoſit of the regalia, which are now to be ſeen of a few of our modern Kings and Queens in Weſtminſter-Abbey; and a relic of the cuſtom uſed in former ages of entombing the regalia with the dead, which appears in latter times to have been diſuſed, in ſome reſpects, on account of the violation of their remains for the ſake of ſuch plunder. See Guichard, p. 91, who cites Connan. lib. 3. cap. 1. num. 3. and which is confirmed by the late experiment of our modern *Τυμβωρύχοι*, on the ſacred aſhes of King Edward the Firſt. Theſe gentlemen, I flatter myſelf, will excuſe the freedom of a brother's jocularity, eſpecially as I am informed ſome little pleaſantry tranſpired on this occaſion.

Sidonius Apollinaris, lib. 3. Ep. 12. who wrote, anno 486, near to the æra to which theſe relics ſhould be aſſigned, ſays, in Gaul the bodies of the Pagans were burnt, and the bodies of the Chriſtians inhumed. That a union exiſted between the Britons and Gauls about the period of theſe interments, we can have no doubt. See the Abbé de Vertot, Hiſt. Critique de l'Eſtabliſſement des Bretons dans les Gaules, Vol. VI. p. 389. oct. Procopius and Gregory of Tours authenticate the ſame, which is alſo con-

the compartment of the ſecond circle is delicately milled with notches, and ENCHASED ON THE GROUND OF THE FIBULA; the alternate ſquare ſetting is *garnet*; the four ſmall circles on the third contain in their center a white hemiſphere of a ſhelly ſubſtance, with a circular garnet; the triangular enchaſement, and the one in form of the head of a croſs, *tourquoiſe* ſtones, and the intermediate garnet; the fourth circle like the ſecond; the fifth like the firſt; the ſixth forms the umbo which protrudes from the ground of the *fibula*, and is of a white ſhelly or *coque de perle* ſubſtance, divided into right angles, with a gold enchaſing; the next, or ſeventh, is gold milled in notches; the light circle next to this is plain gold, which riſes higher, and receives the central enchaſed ornament; the ſmall heads of croſſes of a dark tint are *tourquoiſe*; the reſt *garnet*, excepting the central ſtone of all, which is loſt.

Fig. 7. THE REVERSE of fig. 6. The claſp which receives the acus of this *fibula*, or broach, is in the form of a *ſnake's head*; the circle round the eye, which marks the noſtrils, and beading round the neck, is a neat fillagree work; the ſame may be obſerved at the baſe of the vertical hinge of the *acus*; which hinge is ornamented with garnet and tourquoiſe ſtones; the croſs deſcribing the latter; over the *acus* is a loop which evidently ſecured the *fibula* to the dreſs, leſt, as being a valuable ornament, it might be loſt from it. See a loop of this nature to a *fibula*, in the *vignette*.

This curious Jewel, which I apprehend to be the moſt elegant ſepulchral relic diſcovered in Britain, is $3\frac{1}{2}$ inches in diameter, and weighs 6 ounces, 5 penny-weights, 18 grains, and $\frac{1}{4}$ of an inch in thickneſs. It was found near the neck of the *ſkeleton*.

confirmed by the ſubſcription of a biſhop of the Britons to the firſt Council of Tours, A. D. 461, or rather 481, according to Mr. Gibbon. Gildas ſays, on the diſperſion of the Britons by the Saxons inroad, alii tranſmarinas petebant regiones, c. 25. p. 8; and this looſe declamation, with the army of Riothamus, Mr. Gibbon thinks, may countenance an emigration as early as the middle of the *fifth* century: the exact æra to which I have aſcribed the erection of theſe ſmall *tumuli ſepulchrales*. When Aurelius landed from Armorica, aided by Aldroen king of that country, to take the command of the Britons, (Stillingfleet Orig. p. 319; M. Weſtm. p. 82), he was doubtleſs accompanied by many of the Gauls; and hence, from the expedition, the revolution in the affairs of the Britons, and the eſtabliſhment which took place, we might be led to conclude the tumuli, as above deſcribed, were erected by the Britons at this period, or perhaps by the Pagan Gauls in this expedition. That we may not loſe ſight of facts in our argument, let us advert to the analogy of relics found in theſe barrows with thoſe in the interment of King Childeric, a Pagan Gauliſh king (ſee Chiffletius, p. 210. p. 218. p. 243); the *Chryſtal-ball*, *axe* and *ſpear*, found in his grave, are exactly ſimilar to the CRYSTAL BALLS, fig. 8. pl. IV. and fig. 3. pl. V. and the AXE, fig. 5. pl. 12. There will be found alſo a ſtrong ſimilitude in the other relics, if the reader will give himſelf the trouble to compare them. In the laws of king Pharamund, concerning the decoration of ſepulchres, there is nothing relative to Chriſtianity, and no mention made of burning the bodies of the dead, but only of inhumation. Pharamund died a Pagan, A. D. 428, and was buried after the Pagan cuſtom. Sepultus eſt BARBARICO RITU Rhemis extra urbem Laudanum verſus in monticulo, qui Latinè PYRAMIS dici poteſt. Ex MS. cod. Bruxell. Palatii, cited by Chiffletius, p. 5.; that is, he was buried under a BARROW, or TUMULUS, ſimilar to theſe we have deſcribed. Alſo, from the Genealogia Bruxellenſis (ſee Chiffletius, p. 81). Pharamund, Clodoveus, Meroue, and CHILDERIC, are thus mentioned: "Touz ces quatre devant "ditz eſtoyent Payens, et furent enſevelyz a la mode Barbariſque;" which, according to Chiffletius, implies an external regal form of interment, with ſumptuous apparel, as I have before remarked. It follows therefore, from the above comparative facts, that, in or about the middle of the fifth century, the Pagans adopted inhumation in Britain, the cauſe of which, whether by their own election, or the mandates of Chriſtian princes, will require a ſeparate diſcuſſion, and which will apply to theſe ſmall *conic tumuli* with circular trenches, found in cluſters in various parts of this iſland.

I have here explained a ſimilarity of ſepulchral rites in reſpect to the decorations of the dead exiſting between the Chriſtians and Pagans at this æra: arguments can be deduced on both ſides; but it can only be from the reſult of combined facts as the reader proceeds in the examination of this work, that he will be enabled to form a decided opinion on the nature of theſe interments.

Fig.

Fig. 8. An IRON FRAGMENT which appeared to have been rivetted to a box: found at the feet.

Fig. 9. ONE of two IRON HINGES of a box, to which fig. 8. was apparently attached.

Pl. XI. Fig. 1. A GILDED BRASS OR MIXED METAL VESSEL *, $5\frac{1}{2}$ inches diameter at the mouth, and $2\frac{4}{10}$ inches in depth. It has *three handles*, and each handle

* As the zeal of an antiquary may poſſibly incline him to ſurvey the cuſtoms of the Romans in their interments, to enable him to form a comparative view of the cuſtoms of other nations in ſome reſpects allied to them, it would be neceſſary to advert firſt to the Roman order of funerals as to what regards our preſent object of interring *veſſels* with the dead.

Few of the antient writers have mentioned theſe *veſſels* in tombs. The Abbé Winkelman, on the Etruſcan Pottery, cites Ariſtophanes as the only writer (ſee his Eccleſ. v. 535.); and the veſſels which are here mentioned are ſaid only to contain *Oil*. Tertullian, in Apologeticâ, cap. 13. mentions a veſſel with a big belly, which the Romans called *Obba*, as uſed in the funeral feaſts: Quid differt ab epulo Jovis Silicernium? à ſimpulo *Obba?* ab aruſpice pollinctor? nam et aruſpex mortuis apparet. I am ſurprized the acute Winkelman has ſuffered this to eſcape him; particularly ſo, as the *Obba* and *Simpulum* were the ſacred veſſels of the Etruſcans, and which the learned Scaliger derives from Hebrew origin: *Simpulum* from SOPHEL, and *Obba* from OB, a big-bellied veſſel (ſee a *Simpulum*, and ſeveral of theſe veſſels called *Obbæ*, in the Etruſcan tomb, in the neighbourhood of Capua, opened by Sir William Hamilton, anno 1757, now in the Britiſh Muſeum); the particulars detailed by Winkelman, p. 199. See this tomb deſcribed in the *vignette* to p. 13.

It is the opinion of Wolphgangus Lazius, Comment. Urb. Rom. that theſe veſſels found in tombs contained the libations of wine, milk, &c. but which idea Guichard, p. 82. Fun. des Rom. tranſlates to the *lacrymal* veſſels of the Romans. I think there can be no doubt but they were applied to both the uſes of libation and luſtral purification: *wine*, *milk*, *blood*, *pulſe* of various kinds, *honey cakes*, &c. being uſed in the former rites; *water*, *gums*, and *oil* in the latter. I make this diſtinction from the variety of veſſels found in tombs, and from the diſtinction of the above rites. Though the antients are not explicit in the actual depoſit of the veſſels with the body, they particularly expreſs the nature of the *liquors*, *unguents*, *balſams*, and *viands*, which were uſed in the ſepulchral ordinances; and it ſhould be from theſe facts, corroborated with the diſcovery of the veſſels in their ſepulchres, that a decided opinion can be formed on any particular ſpecies of interments; and alſo, by the forms of the veſſels, to what uſes they might be applied. The libation of water was called Arferia (ſee Feſtus): Arferia aqua quæ inferis libabatur.

All kinds of liquors beſtowed on the Inferiæ were by the Greeks called χοαὶ, from ſhedding or pouring out. Ariſtot. Θεῶν τε Θυσίαι καὶ ἡρώων Θεραπεῖαι καὶ χοαὶ κεκμηκότων. which is thus tranſlated by Apuleius; *Diis ſacrificiatur, geniis miniſtratur, obitis libatione perfunditur*. Before the body was interred, it might have undergone the ceremony of purification, being ſprinkled with conſecrated water in the veſſel; and which veſſel, as being ſacred to the purpoſes of the dead, might have been interred with the body. See Feſtus on the libation of *Wine*. Reſperſum vinum ſignificat apud antiquos; quia in ſacris Novemdialibus, *vino* mortui ſepulcrum ſpargebatur.

Blood and *Milk*. Virgil, Æneid. 3.

Inferimus tepido ſpumantia cymbia lacte,
Sanguinis & ſacri pateras.

Servius, explaining this cuſtom, ſays, the ſoul after death delighted in this offering of blood and milk; milk being the natural nouriſhment of the body, and blood the union of the body and ſoul, without which the ſoul could not exiſt.

Balſams and *Unguents*. Auſonius in Epitaph. Carm. 36.

Sparge mero cineres, et odoro perlue nardo
Hoſpes et adde roſis balſama puniceis,
Perpetuum mihi ver agit illachrymabilis urna,
Et commutavi ſecula, non obii.

Anacreon.

Τί σε δεῖ λίθον μηρίζειν,
Τὶ δὲ γῆ χέειν μάταια,
Ἐμὲ μᾶλλον, ὡς ἔτι ζῶ.
Μύρισον, ῥόδοις δὲ κράτα
Πύκασον, &c. Ωδ. δ'.

The extravagance of theſe rites was reſtricted by the law of the XII Tables: particular mention is made of the ſuppreſſion of the *Murrhina potio*, at the Silicerum, or funeral banquet; and I have little doubt, as the exterior ceremonies were in a great meaſure interdicted by the antients in their funerals, ſo their ſuperſtition inclined them to add ſome ſymbol of their pious intentions towards the dead, by entombing with them the veſſels appropriated to ſuch uſes. That this appears to have been their cuſtom, the recent diſcoveries of theſe kind of veſſels in tombs, after the interdiction by the above law, ſufficiently evince; and no other can be admitted when the queſtion is of the actual diſcovery of

handle ornamented with a circular piece of white metal, probably ſilver, as expreſſed under the ring of the handles: the ground of which is of a red compoſition,

a Roman interment. Guichard, p. 158, from Pomponius Lætus de Rom. Antiquitat. ſays, that on the interment of the unchaſte veſtals (ſee Servius, lib. 9. Æneid. Feſtus. Plutarch, and Dionyſius of Halicarnaſſus, lib. 2.) they were entombed with a lamp, a little bread, *three pots of water, milk, and oil:* as this is part of the rites of the *inferiæ*, it was doubtleſs adopted in the ſepulchral ceremonies of other individuals; eſpecially as it is common to find lamps interred with veſſels ſuitable to the above purpoſes in many Roman interments. Muret, no bad evidence, though he does not aſſign his authority, p. 26, on the funeral of the Romans, ſays, a perpetual lamp, ſmall veſſels full of ſeveral ſorts of drink, viands, and a piece of money, the Naulum Charontes, were interred with them; I repeat, it is no bad authority, ſince modern diſcoveries in antient tombs ſeem to authenticate the ſame.

The cuſtom of placing veſſels of various kinds with the dead was common to many nations beſides the Romans. (See Nicolo di Coti, on the cuſtoms of the Indian Tribes; and Belleforeſt's Coſmography, vol. II. book III. ch. 29. Ferdinand Lopez, *Hiſtoire de l'Inde, liv. 1. ch.* 14). Muret ſays, the Maldivians, the Caribees, and other people, uſed this cuſtom; and modern hiſtory tells us, the Chineſe and Peruvians adopt it.

In the great variety of ſuperſtitious cuſtoms adopted by the antients, it is, and ever muſt be, extremely difficult to arrive at a perfect knowledge of any particular enquiry which depends on them. It is flattering to human curioſity to ſolve a complicated enigma; and though the momentous concerns of ſocial life do not depend on this kind of ſolutions, the mind derives a pleaſing ſatisfaction in the purſuit; and perhaps not much inferior to what is wantonly and ignorantly called more uſeful enquiries. L'ame veut etre nourrie comme le corps.

Though we have found, in many inſtances, a great analogy between Roman relics depoſited with the dead, and thoſe the ſubject of this enquiry, yet, as many of theſe relics have been apparently adapted to other uſes than thoſe merely ſepulchral, ſo we are not to confine ourſelves to the forms of ſepulture as above deſcribed; but we ſhould conſider whether fig. 1. and fig. 3. were not interred with the dead from ſome different motive of antient ſuperſtition.

Pliny denotes ſeven ways of divination, lib. xxx. cap. 11. Ex aqua, et ex ſphæris, et ex aëre et ſtellis, et lucernis, ac *pelvibus* ſecuribuſque, et multis aliis modis divina promittit: by water-globes or balls, air, ſtars, fire *Baſons*, and axes, &c. Some of theſe are deſcribed by Godelmanus, lib. 1. cap. 5. p. 45, The one which he calls *Lecanomantia*, or divination by *baſons*, (which, he ſays, was practiſed by the Egyptians, Chaldeans, and Aſſyrians), or veſſels capacious at the mouth, I ſhall here tranſcribe: In *pelvim* aqua repletam imponebantur *aureæ* et *argenteæ laminæ*, lapideſque pretioſi, characteribus certis ſignati: et poſtquam connecta eſſent verba pronunciata, quibus Dæmon advocabatur, proferebatur quæſtio. His peractis, tenuis atque exilis vox nutar ſibili ex aquis emergebat, referebatque; quæ expoſcebat quæſtio. He then explains the Hydromantia magica, or divination by water, which, he ſays, is variouſly performed. It is here neceſſary to remind the reader of a curious fact which occurs in the diſcovery of a golden plate, with the names of Michael, Gabriel, Raphael, Uriel, engraved upon it in Greek letters, found in the tomb of the Empreſs Honoria, cited in the note of p. 18. of this work, and which ſeems to relate to the *aureæ et argenteæ laminæ—characteribus certis ſignati* of Godelmanus.

It will not perhaps be unacceptable to the reader, in this place alſo, to note a curious magical experiment, which this author deſcribes to be performed with a *glaſs veſſel* of the ſhape of FIG. 4. He calls it *Gaſtromantia*, which may be derived from Γαστρομαντ[ένομαι, ventre vaticinor. This kind of prophecy, he ſays, is not performed by a voice, but by pictures; which, I think, ſhould be tranſlated *ſhades*, ſhadows, forms, or images. Statuebantur *vaſa vitrea*, rotunda, aquis conferta limpidiſſimis, et circum collocabantur accenſi cerei: cumque evocatio Dæmonis occulto murmure abſoluta, et quæſtio recitata eſſet, adhibebatur *puer impollutus*, aut *mulier prægnans*, quæ vitræ accuratæ diligenterque intueretur ac circumſpiceret, rogaretque impereat, & flagitaret reſponſa; ea tandem *imaginibus*, quæ per terram politamque ſpeculorum ſuperficiam, ex aquis quadam διαπλάσει refulgebant, diabolus exprimebat; lib. 1. ut ſup. This kind of magic, he ſays, was of the ſame nature of the Lecanomantia.

In Keating's Iriſh Hiſtory, tranſlated by O'Connor, there is an Iriſh poem, deſcribing the magical things brought over by the Tuatha-Dadanan; among them is a BRASS VESSEL, or cauldron. The Tuatha-Danan, in Iriſh, are magicians, ſorcerers, prieſts, or wiſe men. *Danan* ſignifies learning, ſcience, —*dana*, in Old Perſic, doctus—(Rheland) Tuath; i. e. Tagh; i. e. Cheridh; i. e. Cheridh-Draoidheach. Vet. Gloſſ. i. e. Tuath. Tagh, and Cheridh, is ſorcery, augury, druidical ſorcery. *Da* is alſo the art of ſorcery; and *Dan* is fate; Arab. *daa kirdun*, to augur. See Vallancey's Pref. to his Coll. Hib. p. LXIV.

Ariſtotle ſays, there were two pillars at Dodona; upon one a *braſs baſon*; and upon the other a child holding a whip, with cords made of braſs, which occaſioned a noiſe when the wind drove them againſt the *baſon*. The Abbé Banier, by way of interpretation perhaps, ſays, a number of *braſs kettles* were ſuſpended near each other at this oracle, which, being laſhed with a whip, clattered one againſt another, and ſo pronounced the oracle; for he ſays *Dodo*, in Hebrew, ſignifies a *kettle*. Perhaps, as the learned Vallancey ſays, the Abbé's genius in this is a little too lively; but what can be oppoſed to Ariſtotle's authority on the ſubject of the *braſs baſon?* Fig. 1. has *three handles*, and which, for a true equipoize, were perhaps ſo applied to ſuſpend it. It was found within fig. 3; thereby ſhewing,

compoſition, apparently in imitation of the garnet, cornelian, or beryl, and encloſed in a border of the ſame metal as the veſſel. This kind of compoſition may be obſerved on a Roman curvated *fibulæ*, engraved in the vignette over Tum. XIV. and which is an evidence that the above compoſition was uſed as an imitation of ſome kind of ſtones *. It is engraved to ſhew its analogy with fig. 2 and 3, and to ſhew the probability of their being of a cotemporary depoſit.

Fig. 2. One of the CIRCULAR ORNAMENTS, as deſcribed at the handles; and which, within and without, is ſodered † to the center of the bottom of the veſſel.

Fig. 3.

from a natural inference, the nature of its uſe or connection with it. Fig. 3. was placed on the trivet, fig. 5. which would produce, were any thing to be ſtricken againſt it, a full and clear reverberation of ſound. It ſhould therefore ſeem, from a probable inference, that fig. 1. was ſuſpended within fig. 3. and by ſome accidental percuſſion a ſound was produced whereby a ſpecies of divination was performed. At this day there is an idle fancy of young women, who pretend to draw forth a divination from the ſuſpenſion of a ring in a glaſs. I ſhall here juſt drop a hint as I proceed, that it appears very preſumable, from the nature of the workmanſhip of theſe relics with many ſimilar found in *tumuli*, that they were fabricated in the Eaſt, and introduced by way of traffic among the Gauls and Britons, who, ſtrangely affecting magical cuſtoms, could not fail to afford the higheſt encouragement to all the abſurd apparatus which they would poſſibly procure of this nature. Dr. Borlaſe is alſo of opinion, that the Phœnicians, and after them the Greeks, finding the Druids beyond all others devoted to ſuperſtition, would naturally court that powerful order, by bringing them continual notices of the Oriental ſuperſtitions, in order to promote and engroſs the lucrative trade which they carried on in Britain for ſo many ages. (Hiſt. of Cornwall, p. 146.). In Juſtinian's time, the period I have affixed to theſe relics, Marſeilles imported from the Eaſt paper, oil, linen, ſilk, precious ſtones, ſpices, &c. The Gauls, or Franks, traded to Syria, and the Syrians were eſtabliſhed in Gaul. (See M. de Guignes, Mem. de l'Academie des Inſc. &c. tom. XXXVII. p. 471—475, cited by Mr. Gibbon.) Is not this a confirmation of the truth of the above remark, and may it not account for the introduction of many Eaſtern commodities into this iſland, eſpecially as I have before remarked, that a coin of Clovis was found in a barrow in Kent, whoſe ſons, twenty years after his death, entering into a treaty with Juſtinian, had the ſovereignty of the countries beyond the Alps yielded to them; conſequently Marſeilles then became ſubject to the Merovingian kings? The magic of the Druids, according to Rowland, p. 140, remained among the Britons after their converſion to Chriſtianity, and is called *Taiſh* in Scotland; the ſame as *Tuatha* in Iriſh, ſignifying ſorcery, or prediction; and which, by the inflection of the Scotch dialect, is ſo pronounced; alſo by them called ſecond ſight, and which Mr. Rowland conceives to be a relic of Druidiſm.

Pliny on magic ſays, *Britannia* hodieque eam attonitè celebrat tantis ceremoniis ut dediſſe Perſis videri poſſet, lib. xxx. cap. 1. The vain pretence to this art was, I apprehend, the ſame as it is this day, common to every uncivilized as well as civilized country of the univerſe. Human beings of all denominations, from a natural conſequence of the feebleneſs of their nature, are ever deſirous of ſeeking conſolation in a ſupernatural power; and thoſe, who are not ſo fortunate as to find it in revealed religion, are tempted to ſeek for it in ſome ſpecies of fanaticiſm, or ſome barbarous pretence to ſorcery. It is a gloomy retroſpect, to think that every age has marked the progreſs of men in the purſuit of ſome palliative, to calm the miſeries of life, and to confirm them in the neceſſity of looking up to ſome ſupernatural power for conſolation.

Dii ſic voluere; oraculo monitum eſt. Sibyllæ prædixerunt, populus vult decipi, et decipiatur—it always was and ever will be ſo.

N. B. Theſe veſſels have no appearance, by the delicacy of the metal, and the ornaments ſodered on the outſide and inſide of one of them, to have been uſed in culinary offices with fire. N° I. is alſo too ſmall for ſuch uſes; nor do they ſeem to have been adapted to ordinary uſes, for the ſame reaſon. Why the three rings to ſuſpend one of them, if intended for the ſervices of common life? and why the trivet on which fig. 3. was placed?

* This *fibula* came from an antient place of interment lately diſcovered at King's Holme, near Glouceſter, in a ſand-pit. The compoſition has fallen out of ſeveral of the ſockets, which are cut out of the ſolid metal, and ſhew plainly the uſe they were deſigned for. It is apparently a vitrified ſubſtance, and enameled upon the buckle; the bottom of the ſocket is cranulated, to make the ſubſtance adhere.

† There can be no doubt of the antients having the art of ſodering metals, perhaps in as great perfection as the moderns. Their ſkill in this may be obſerved in the detached ringlets of antient buſts, applied to the head among the bronzes of the remoteſt ages of the art. The moſt antient remains of this nature is the buſt of a woman in the cabinet at Portici; the forehead to the ears is decorated with fifty ringlets, worked like wire, of the thickneſs of a quill, ſodered to the

Fig. 3. A GILDED VESSEL * of the ſame metal as fig. 2; 13 inches in width, and $4\frac{1}{2}$ inches in depth; and which contained the ſmaller veſſel, fig. 2. Found, as I apprehend from Mr. Fauſſett's deſcription, at the feet of the grave.

Fig. 4. The HANDLE to *fig.* 3.

Fig. 5. A TRIVET †, about 4 inches in diameter, on which was placed the larger veſſel, *fig.* 3, and of the ſame kind of metal.

Fig. 6. A VESSEL OF COARSE RED EARTH ‡, 6 inches in height, and $6\frac{1}{4}$ in diameter. Found at the feet of the coffin, and near to it the bones of a child placed in a heap, well preſerved, and which appeared to have been interred prior to the other ſubject §.

ſide of the head, and arranged one upon the other, having each four or five curls. The ſame cabinet alſo exhibits a youthful head with ſixty-eight curls ſodered upon it. An ideal head of bronze, known by the name of Plato, one of the fineſt ſpecimens of the art in the ſame cabinet, has ringlets ſodered upon the temples. Winckelman, tom. II. p. 294. Pliny is explicit in the art of ſodering in his time: Auri glutinum eſt tale. Argilla ferro, cadmia æris maſſis, alumen laminis, reſina plumbo et marmori; ſed plumbum nigrum albo jungitur, ipſumque album ſibi oleo. Item ſtannum æramentis, ſtanno argentum. Lib. XXXIII. cap. V. From the ſpecimens of the metallic ornaments of the antients ſeen in cabinets, they ſeem to have underſtood the management of metals in all its caſes.

* The antients, from an early period of the empire, had the art of gilding. This may be noted on the equeſtrian ſtatue of Marcus Aurelius; on the remains of the chariot and four horſes which ornamented the front of the theatre of Hercules; on the Hercules of the Capitol; in the ornaments diſcovered in the ſubterraneous chambers of the palace of the Emperors in the villa Borgheſe, on the Palatine Mount. It has alſo been preſerved in the ruins of Perſepolis (Greave, Deſert. des Antiq. de Perſep. p. 23.). It is alſo conſpicuous on a variety of other ornaments of the antients: their marbles were gilded, as may be ſeen on the head of Apollo at the Capitol; and in the fine Pallas when diſcovered at Portici. Cabinets of note produce many inſtances of this nature on the inferior as well as the moſt admired relics of the antients. M. Leguier's cabinet at Niſmes has many *bronze veſſels* ſtrongly gilt within and without. *(Thickneſſe's Journey.)* By the following paſſage of Pliny, it does not ſeem the antients knew the modern art of gilding by amalgamation. Namque æs cruciatur in primis, accenſumque reſtinguitur ſale, aceto, alumine. Poſtea exarenatur, an ſatis recoctum ſit, ſplendore deprehendente, iterumque exhalatur igni, ut poſſit edomitum, miſtis pumice, alumine, argento vivo, inductas accipere bracteas. Lib. XXXIII. cap. III. This proceſs of gilding with leaves has doubtleſs been the cauſe of its preſervation through ſo many ages: many layers of thick leaves, the Abbé Winckelman ſays, are apparent on the horſe of Marcus Aurelius. From the various ſpecimens of very thin antique gilding, many of which I have in my collection, I ſhould be inclined to queſtion whether the antients in the lower empire may not have known the modern way of tinging metals with gold. It would afford a long and improper digreſſion in this place, to treat chemically and demonſtratively on the ſubject; much matter may be collected from reading, and much from relics handed down to us, to render the conjectural part more reſpectable than is generally the caſe with theſe kind of ſtudies.

† See PLATE XII. fig. 12. where a ſmall metal gilt *patera* was reverſed, and ſerved as a baſe to the large *veſſel*, FIG. 4. deſcribed in the ſame tumulus.

‡ I conceive this veſſel to have been depoſited with the child, and to have contained the *aqua magica*, or perhaps the luſtral water as before remarked; and which cuſtom of uſing luſtral purification ſeems to have been common to moſt nations, as well as the Romans.

§ It is not improbable but theſe bones were the remains of a child of the female ſex buried in this *tumulus*; and which had been taken up when the mother was buried, and placed at her feet. This will account for the ſtate of preſervation in which the bones were found; for, not having been expoſed to the quantity of putreſcent matter as the body of the mother, they would naturally be leſs ſubject to diſunion in their parts; whereas the bones of the mother were almoſt periſhed.

TUMULUS XV.

I Have here aſſembled ſeveral relics apparently the contents of the ſame TUMULUS, but which have been caſually ſcattered among ſeveral gentlemen in the neighbourhood where they were found; ſome are now in my poſſeſſion; ſome in the cabinet of Mr. Fauſſett. Their analogy with thoſe of *Tumulus* XIV. have induced me to introduce them in this place. They were diſcovered, anno 1771, at Aſh, in Kent; and, as I apprehend, by labourers digging of ſand. A Mr. Hayward of the faculty, reſiding then at that place, collected them; ſome of which, I believe, he preſented to Mr. Jacob of Faverſham, through whoſe hands I received thoſe which are in my poſſeſſion. As no notes were taken on the ſpot, I am obliged to be ſatisfied with the information I could gather, and which I ſhall here ſet down with fidelity.

Pl. XII. Fig. 1. A CIRCULAR ENCHASED FIBULA* compoſed of a plate of gold

* This Jewel was in the poſſeſſion of Mr. Jacob, who, I apprehend, received it from Mr. Hayward at the ſame time he received the other relics, and wherefore I conceive it to have been the produce of the ſame *tumulus*; eſpecially as there is an evident analogy in the contents of this and *Tumulus* XIV. It is now in my poſſeſſion, with fig. 2. 3. 4. 5. the fragments of fig. 11. and fig. 12. and 13.

Theſe kind of funeral gifts beſtowed on the dead were called δῶρα and ἐνταφια by the antients. See Nicarchus cited by Kirchman, p. 296.

Ἄλλα κόραι τῷ παιδὶ λελεχωΐα δῶρα φερέσαι
Θερώα κατὰ ψυχρῆ δάκρυα χεῖτε ταφῆ.

And Ἐνταφια, ſee Xiphilinus in Severo, Ἐς ἣν ταύτην τὰ ἐταφια ἐνεβλήθη, ᾗ ἡ κλίνη ἐνετέθη. In hunc rogum conjectis iis, quæ parentandi cauſa allata fuerant, lectus impoſitus eſt.

See Lucian, in his Life or cuſtoms of a philoſopher, οἱ μὲν ἐσθῆτας ἑαυτοῖς κεκαλαφλέγεσθαι, οἱ δὲ ἄλλοι τῶν παρὰ τὸν βίον τιμίων. Alii veſtes, alii aliud quippiam earum rerum, quas olim in delitiis habuerant, eodem rogo ſecum cremari mandant. Suetonius in Cæſare, cap. 84. Tibicines et ſcenici artifices veſtem, quam ex inſtrumento triumphorum *ad præſentem uſum induerant*, detractam ſibi atque diſciſſam injecere flammæ. I have cited this laſt paſſage to confirm what Cæſar ſays of the Gauls. In the ſame chapter alſo, Matronæ etiam PLERÆQUE ORNAMENTA SUA, quæ gerebant, et uberorum bullas atque prætextas. But this extravagance was retrenched by the law of the XII Tables, which I have before remarked, and which I have thought proper here farther to explain. It is evidently founded

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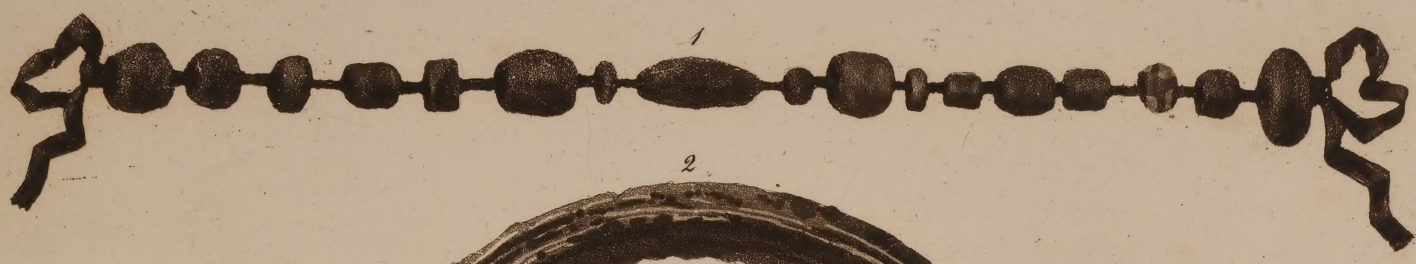

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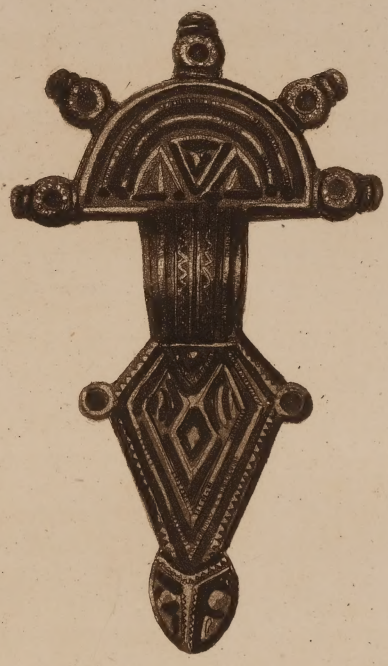

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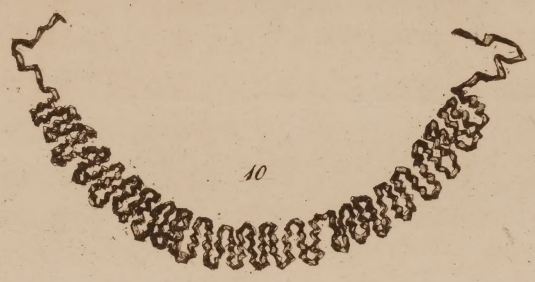

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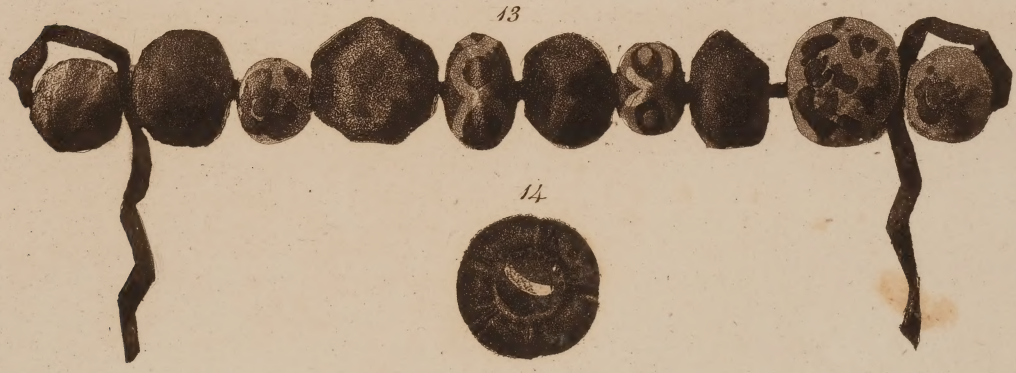

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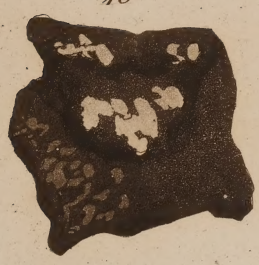

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D fec: et del. in Aqua tinta.

gold on a ground of ſilver. The chain work on the third circle is more delicately executed than expreſſed in the drawing; as alſo the fillagree work between the ſix projecting parts where the enchaſing commences. The three intervening ſmall circles were moſt probably ſet with an hemiſpheric pearl, ſhell, or ivory, as in thoſe of *fig.* 6. Pl. X. and now loſt from the ſockets. The three angular compartments between the hemiſpheres are ſet with garnets. The ſockets at the points of the angles deſcribed by a dark tint, being ſhaped like thoſe in fig. 6. Pl. X. which are of *tourquoiſe* ſtone, appear to have contained the ſame. The circle which connects the hemiſpheric and angular ſetting is enchaſed with garnets: the ſmall ſockets between each waved line where the garnets are ſet, have loſt their ſtones, and which, for the reaſon above ſtated, ſeem to have been *tourquoiſe*. The next circle deſcribed with a dark tint ſinks to the ground of the fibula, which appears to have contained a periſhable ſetting, the ſame being loſt, perhaps ivory or pearl. The central ſetting is compoſed of four white, and eight green ſtones: I do not pretend to aſcertain of what nature. The garnets have, as in the enchaſed *fibulæ* before deſcribed, a gold checquered foil under them to add to their colour and luſtre. The *acus* on the reverſe is ſilver, and was connected in the ſame manner as explained in fig. 7. of pl. X. The drawing is the exact ſize.

Fig. 2. and 3. Two Amethysts *, of a fine purple, perforated.

Fig. 4. A Brass or mixed Metal Vessel †, 16 inches diameter, extremely thin. Found on the *braſs* or mixed metal *patera*, fig. 12. which was inverted for a baſe to *fig.* 4. It had two handles, which are now detached from it, owing to the periſhable quality of the ſoder. The metal is much corroded, and in ſome parts has loſt its tenacity, yielding and becoming brittle to the touch.

Fig. 5. Iron Head of an Axe ‡; the metal entirely corroded, $7\frac{1}{2}$ inches in length

founded upon that of Solon (ſee Plutarch,) Ἐναγίζειν δὲ βοῦν οὐκ ἐῶσιν, ὃ δὲ συνθύειν τελέων ἱματίων τριῶν. Nec ſivit immolari taurum, aut plus tribus *palliis* in funus imponere. (See further in Cicero, and the interpretation by the learned Lipſius.) It muſt therefore appear from theſe facts, independent of the low date prefixed to theſe *tumuli*, that they could not be of Roman ſtructure. In the fourth century we find, by the tomb diſcovered of Honoria, Stilicho's daughter, and wife to the Emperor Honorius, that the cuſtom of interring rich ornaments with the dead prevailed among the converted Romans, (ſee note, p. 18. of this work.) In the ſixth, and beginning of the ſeventh centuries, it prevailed among the Franks, but was aboliſhed by their eccleſiaſtical councils ſhortly after.

See Gregorius Turonenſis, lib. viii. cap. 21. deſcribing the rich ornament of an illuſtrious French woman, Ante paucos autem dies, mortua propinqua uxoris ſine filiis in Baſilica urbis metenſis ſepulta eſt cum *grandibus ornamentis et multo auro.*

* In my poſſeſſion, from Mr. Jacob of Faverſham, who had them with the *fibula* and other relics. I ſuſpect more were found. See Pl. VIII. N° II. and Pl. IX. fig. 2. where they have been found with ſimilar *fibulæ*.

† In my poſſeſſion, from Mr. Jacob. I was favoured with a drawing of this veſſel and *patera*, with ſome others from Mr. Boys. "Theſe two utenſils, he ſays, were found in one grave, the larger placed "on the bottom of the ſmaller;" which he alſo enumerates with ſome of the other relics.

The moſt early account we have of the myſtic or conſecrated uſes of braſs veſſels, is from Sacred Authority: "And the king commanded Hilkiah the high prieſt to bring forth out of the temple of the "Lord all the *veſſels* that were made for Baal, and for the grove, and for all the hoſt of heaven." 2 Kings, ch. xxiii. See a conſecrated veſſel alſo in Herodotus: ἐν τούτῳ τῷ χωρωκέϊ δὲ χαλκήϊον, μεγαθεῖ ϗ ἐξαπλήσιον ὁ ἐπὶ τῷ σώματι ὁ Πόντιος κρητῆρος, τὸν Παυσανίης ὁ Κλεομβρότου ἀνέθηκε. Hoc in loco jacet *abenum* ſexies tantum quantus *crater* qui eſt in oſtio Ponti, a Pauſania Cleombroti filio *dedicatus*. Melp. lib. iv. p. 248. Edit. Jacob Gron. Fig. 4. may therefore be aſſigned to ſome ſuch conſecrated uſes as was before remarked on fig. 1. pl. IX. and where the matter is ſufficiently explicit to induce me to adapt the ſame ſignification to it.

‡ See Chifletius, the Plate of an iron axe, p. 210, exactly ſimilar to *fig.* 5. found in the grave of king Childeric, with a crystal ball and other relics as before deſcribed.

An iron axe-head, in ſhape like the *bipennes* of the Romans, one end like a hammer, the other curvating towards the gripe or handle, in my poſſeſſion, was lately found in the ſand-pit, at King's-Holme, near Glouceſter, an antient place of interment. Several relics have been ſent me from thence, conſiſting of a ſword blade (ſee Archaeologia, vol. VII. p. 376.) *fibulæ*, coins from Claudius to Alectus, Roman earthen ware, and other relics, which atteſt the age of its depoſit.

length from the head to the edge. Found cloſe to the braſs veſſel, fig. 4. on which the accretion of iron in the form of the *axe* is very diſcernable.

Fig.

Charles White, Eſq; of Mancheſter, a gentleman well known in the career of publicity, by his great ſkill in extraordinary chirurgical caſes, has favoured me with a curious relation of the diſcovery of an iron *axe-head* in his poſſeſſion. It was found, anno 1739, at a place called Walton, near the confluence of the rivers Ribble and Darwen; at the depth of ten feet, with or near to *a human ſkull*, and, as reported, accompanied with the *os frontis* of a bullock; both apparently fractured near the ſame place; alſo with the *ſandals* of an adult and young ſubject, *the bones of a child*, *a coin of* the ſmall bronze of Trajan, *lamps*, *ſmall veſſels*, and a quantity of Roman *exuviæ*, among which was the red *coraline ware*, known by the name of *Samian*, and other fragments of pottery. As this diſcovery has been rendered intereſting, from a ſuppoſition that the human ſkull, that of the bullock, and the *axe*, were ſacrificial remains, I ſhall here take the liberty to intrude my remarks upon them.

Human ſacrifices were aboliſhed in the Roman empire, by a decree of the ſenate, under the conſulſhip of Cn. Cornelius Lepidus and P. Licinius Craſſus, anno 657, after the foundation of Rome. (See Pliny, lib. xxx. cap. 1.). This decree paſſed 95 years before Chriſt; and the Romans had not then made their invaſion in Britain. Cæſar landed in the joint conſularſhips of Calph. Bibulus, Anno 57, ante Chriſtum. Bede ſtates it, anno 60, and anno 693, U. C. Rom.; but which ſhould be anno 694 (ſee Helvicus, Chronologiæ Syſtema); no great difference—but it is right to approach as near as we can to the truth. The intervening time was near 127 years from this invaſion to the landing of Claudius, anno Domini 47; therefore, ſuppoſing a Roman eſtabliſhment had actually taken place at this period, and the relics in queſtion coeval with the ſame, it is certain the Romans could not have performed human ſacrifices in Britain; ſince, from the above hiſtorical fact, they had been interdicted this cuſtom 142 years. Were we alſo, only for the ſake of argument, to conſider theſe remains *Druidical*, as was ſuggeſted at the time of their diſcovery, ſtill we ſhould find, under Trajan, theſe inhuman ſacrifices were alſo effectually aboliſhed in Britain. (See the Honour of ſuppreſſing the Gauliſh Druids, attributed, by Suetonius, to the Emperor Claudius.). "Druidarum Religionem apud "Gallos diræ immanitatis et tantum civibus ſub Auguſto interdictam penitius abolevit, viz. Clau- "dius." Suetonius in Claud. cap. 25.

The diſcovery of the coin of Trajan will therefore, with the other Roman relics, indiſputably ſerve for our effectual enquiry into their age, ſince no ſurmiſe of an antecedent date can, from this argument, be permitted.

As theſe bones had no ſigns of fire upon them, I apprehend they were the remains of an inhumated body of the lower Romans, or Britons, after the general aſſent to Chriſtianity under ſome of the Chriſtian Emperors, when burning the dead was diſuſed. Or perhaps Pagans and Chriſtians were indiſcriminately inhumated as at Crundale. in Kent. (See note, p. 37.). Inhumated bodies having been found in the ſame ground with oſſuaries, or urns, containing the aſhes; and this I have alſo had occaſion to obſerve in ſeveral places. This will account for the Roman *exuviæ* found on the ſpot; which are always noted near their *culinæ*, and which might be conſidered as belonging to their animal ſacrifices and libations performed at their *inferiæ*.

Had this burial-place of Walton been cautiouſly examined, more ſepulchral remains would doubtleſs have been, and perhaps might now be, diſcovered. The Romans were accuſtomed to bury their dead on low as well as high ground: their *culinæ* were at no great diſtance from their emcampments, and their *Caſtra ſtativa*, which, unleſs on any material expedition, were rationally placed near rivers or rivulets, and their exploratory poſts on commanding eminences at no great diſtance.

I have frequently had occaſion to remark, on opening of barrows, the eagerneſs of by-ſtanders to aſcribe the *exuviæ* of the factitious ſoil falling in among the earth, or materials of the grave, to relics depoſited in it: hence I ſhould conjecture the potſheards ſmall animal bones, and the *ſkull of the bullock*, to have been in that ſoil, and the *axe* to have been interred with the body. It is impoſſible, on theſe occaſions, to be too careful of minutiæ, as much literary fact may depend upon the accuracy of ſuch obſervance.

From the paſſages I have before ſelected from antient poets, we may naturally conceive that the utenſils adapted to their magical arts would be alſo efficacious in their ſepulchral rites.

——————— Sæpe animas imis exeire ſepulcris;

which Virgil. Ecloga VIII. ſays of the witch Mœris: another proof that the dead were ſuppoſed to have been tormented by evil ſpirits. This ſpecies of magic was called *Gœtica*. (See *Weeker de Secretis*, p. 516.). Hi ſunt ergo qui *defunctorum inclamant animas*, &c. Which rites, he ſays, were confounded and blended with the Chriſtian; and which remark we find confirmed by the hiſtory of the primitive converts, who were in many inſtances permitted to follow ſeveral of their Pagan cuſtoms.

It has been obſerved, that many relics in theſe graves are magical; and it may perhaps be an addition to the intereſt which the curious reader may take in this enquiry to conſider the *axe* as ſuch.

Divination by theſe inſtruments is called *axinomantia* (ſee Pliny before cited, cap. xxx. lib. II.); and is thus explained by Godelmanus, lib. 1. cap. 5. p. 45.

Koſkinomantia et *Axinomantia* qua ad perveſtigandos atque aperiendos occultos ſcelerum autores et res alias obſcuras explorandas et proferendas, incantatores utuntur. Hanc *ſecuri* expediunt rotundo palo infixa, aptaque; ad normam ac perpendiculum et cum præfatione, ordine enumeratis nominibus eorum,

Fig. 6. *A Coin of* FAVSTINA. wife of MARCUS AURELIUS.

Fig. 7. A *coin of* the large BRONZE of FAVSTINA. wife of ANTONINUS PIUS.

The reverſes of theſe *coins* have been ground ſmooth to make them of a certain weight, and which is probably denoted by the *ſingle* point before the mouth of *fig.* 6. and the *ſix points* on the head of *fig.* 7. They were found, with other plain braſs weights and one of lead, piled one upon the other, gradually leſſening to the top to the number of eight *.

Fig. 8. and 9. 9. REMAINS OF A PAIR OF SCALES. Found cloſe to the weights. The drawing the exact ſize.

Fig. 10. A TOUCH STONE †. Found with the ſcales and weights. Near the real ſize as deſcribed in the drawing.

Fig. 11. A VESSEL IN THE SHAPE OF A PAIL ‡, 8 inches in diameter, and

eorum, qui in ſuſpicione hærent. Ad cujus ſe mentionem *ſecuris* vel levi impulſum circumjacit aut nutat, cum culpæ reum peragunt.

We have ſeen in King Childeric's grave the inſtance of the *cryſtal ball*, a magical implement depoſited with the *ſecuris* or *axe*. Pl. XII. fig. 5. may alſo poſſibly ſhew an *axe*, companion to a magical veſſel, fig. 4. enlarged upon in the *note* to fig. 1. and fig. 3. of Pl. XI.; and as this inſtrument was doubtleſs interred with the remains of a female ſubject, obvious by the paraphernalia in Tum. XV. ſo the ſame deduction of ſepulchral cuſtom, as ſtated in Chifletius on the tomb of King Childeric. would at firſt ſight ſeem inadmiſſible. Arms, we know, were as honourable ſymbols of military exploits buried with the defunct: Vir fortis, in acie amiſſis ARMIS, de ſepulcro viri fortis *arma* ſuſtulit, fortiter pugnavit et repoſuit, ſays Seneca, lib. 4. Controv. apud Quintil. Decl. 369. See alſo Virgil, Æneid 6; alſo the tomb of Deiphobus in the ſame author. See alſo Sacred Teſtimony, which I ſhould have firſt cited: "And they ſhall not lie with the mighty, that are fallen of the uncircumciſed, which "are gone down to hell with the weapons of war: and they have laid their *ſwords under their heads*." Ezekiel, ch. XXXII. v. 27. Childeric had his *ſword*, with ſumptuous ornaments, buried with him, as an honourable ſymbol of this nature. Why then the cryſtal ball and the *axe?* It might be ſaid, the latter is an arm peculiar to the Franks, called the *Franciſcus:* be it ſo—but why do thoſe inſtruments occur in other tumuli alſo, under circumſtances peculiar to apparent different forms of interment? Flodoardus, in Hiſtoria Remenſi, lib. I. c. 13. has this remarkable paſſage of Clodoveus I. ſon to Childeric: Quidam Francus *Bipenni* percutiens *urceum*, nihil a rege niſi *ſorte* tollendum proclamat. Here is a myſtic ſignification prefixed to the *axe*, the *bipennis*, or *ſecuris:* further, Ad eum, qui dudum percuſſerat *urceum* pervenit, ſpretiſque ipſius armis, ejus tandem *Franciſcam* projecit in terram; ad quam recipiendam inclinato militi rex in caput ſuam defigit *bipennem*; quampridem in *vaſe* perpetraverat, cum increpationibus acerbitate, rememorans preſumptionem. Here we find a kind of expiatory ceremony performed by the king with an AXE and a VASE, chaſtiſing himſelf for ſome military miſdemeanor. See Geſta Regum Francorum, cap. 10. by an anonymous author, cited by Chifletius, p. 211. Sepulc. Child. *Note*. The reign of this king I date about the æra of the *Tumuli ſepulchrales* here treated of; the contents of which have been ſhown to have a great ſimilitude to thoſe found in his tomb.

At a glance the reader will here ſee an extenſive field for argument, and the many curious deductions poſſible to be drawn from the above facts. The matter advanced, I hope, will not be thought an intruſion, to flatter the whim of conjecture, or to diſplay the above relics in a light beyond their moſt natural interpretation.

* One of theſe coins of FAUSTINA the younger is in the poſſeſſion of Mr. Fauſſett, with the *ſcales* and *weights*, and the *touch-ſtone*. Were theſe relics compared with our weights, and with thoſe evidently Roman, poſſibly the points on the coins might lead to ſome ſtandard, and render the knowledge of the Roman weights more ſatisfactory than is to be found in Budæus, Scaliger in the Life of Peireſkius by Gaſſendus, and other writers. I ſuſpect they were money-weights and ſcales uſed to eſſay the baſe gold coined in the Lower Empire; and which uſe the *touch-ſtone* actually ſeems to indicate.

† This is evidently the *coticula* deſcribed by Pliny, lib. XXXIII. cap. VIII. He ſays theſe kind of ſtones are but ſmall, not exceeding four inches in length, and two in breadth. They were uſed in his days in the ſame manner as among the moderns. His *coticulis* periti, cum è vena ut lima rapuerint experimentum, protinus dicunt quantum auri ſit mea, quantum argenti vel æris ſcrupulari differentia mirabili ratione, non fallente.

‡ The ſize of this veſſel, the care of its preſervation, as may be noted on the remains, and the cuſtom of the antients to throw into the funeral pile, or to inhumate with the body, the things *cheriſhed* by the perſon when living, Kirchman, lib. III. cap. v. who has cited almoſt all the antient writers on this ſubject, naturally incline me to attribute it to a uſe of ſome myſtic nature. I do not here pretend to determine the particulars of this uſe; but I ſhould apprehend it to have been attached to ſome ſuch as was the *braſs veſſels* and the *axe*. I ſhould think it was dedicated to ſome office more uncommon than that of holding liquids for domeſtic uſes.

7½ inches

$7\frac{1}{2}$ inches in hight. The drawing is accurately taken from a model of thick paper, which Mr. Boys of Sandwich made when the relic was found. Many fragments of this veſſel are in my poſſeſſion, and which ſtrictly correſpond with the model. The handle, I think Mr. Boys ſays, was of iron; but I am not certain. It is not preſerved among the fragments. The upper rim is very thin braſs, which connects the ribs and other component parts. The perpendicular plate, which connects the handle, is of iron; a fragment of which is now adhering to the rim, and to a wooden rib, which is faſtened with a rivet of the ſame metal. The ſecond rim is compoſed of angular plates of very thin braſs, connected to the wooden ribs, and decorated with ſmall punched holes. The third rim is a thin plate of braſs, or ſome mixed metal. The fourth ſhews the wooden ribs of the veſſel. And the fifth a band of thin braſs like the former. I have no deſcription of the bottom; nor does it appear that any one was found; perhaps the ſame was periſhed, being of wood. The perpendicular plate from the rim to the bottom is of braſs, and ſerves as a band of union to the whole: on the oppoſite ſide was another of the ſame metal. The remains of this veſſel, which now conſiſt of ſome of the plates of the rims, and the wooden ribs connected with other pieces of braſs, and ſeveral mendings diſcovered upon it, are proofs that it was preſerved with much care. The wood ſeems to be of aſh, or of the plane tree; the grain is very fine; and where the wood is much ſaturated with verdigreaſe and iron ruſt, it is well preſerved, and the pores and textures very diſcernable. It was found with fig. 4. 5. 6. 7. 8. 9. 9. 10. and 12.

Fig. 12. A BRASS OR MIXED METAL PATERA*, near 6 inches in diameter, and rather more than half an inch in depth. Found inverted as a baſe to fig. 4. The bottom, which adhered to that of the large veſſel, has ſome remains of gilding upon it; and which, by being leſs expoſed to the moiſture of the earth, is preſerved in its natural ſtate. The other parts are covered with a fine variegated deep *patina*, the ſame as on fig. 4.

Fig. 13. A GLASS PATELLA †, 3 and $\frac{7}{10}$ inches in diameter, and 2 $\frac{7}{10}$ inches in depth; in ſhape exactly like the one in fig. 4. Pl. X. The colour is of a bright yellow green, and has little or no coating of the *electrum* or *armatura* upon it. It was preſented to me by my good friend Mr. Jacob, of Faverſham, who received it with fig. 1. 2. 3. 4. 5. fragments of fig. 11. and with fig. 12. I have therefore preſumed it was found in the ſame grave, and which ſtrictly confirms the analogy with Tumulus XIV. See OBSERVATIONS.

* This is the form and the ſize of the libatory and ſacrificial *pateræ*, which may be ſeen on antient ſculptures and coins. See a gold patera of the exact ſize in the Britiſh Muſeum, from the collection of Sir William Hamilton. The rims ornamented with bulls, the emblem of Bacchus; and therefore apparently uſed in libations for his rites. It is ſaid to have been found at Agrigentum in Sicily. I have a coin of the large bronze of DIDIA CLARA, in very fine preſervation, on the reverſe a female figure, pouring out a libation on an altar, with a ſimilar kind of *patera*, the inſcription, MATER CASTROR; alſo ſome of the FAUSTINÆ, one of SABINA, and CRISPINA, with ſacrificial figures of this nature. See Octavius Ferrarius de Re Veſt. p. 85. A figure holding a patera of the exact form of fig. 12. pouring out a libation over a tripod altar.

† See the note on theſe patellæ, p. 15; and the ſame on fig. 4. Pl. X. A *green glaſs veſſel*, of a bell faſhion, like *fig.* 13. five inches in diameter, ornamented with raiſed cords on its ſurface, was found, with a human ſkeleton, ſeven feet deep, in digging a grave in Minſter Church Yard, in the Iſle of Thanet, ſome time in November, 1786. The account, in the St. James's Chronicle, aſcribes the body to ſome *Dane*, who was interred Anno 990, when the Danes demoliſhed St. Mildred's Abbey at Minſter. Is it preſumable the *Danes* would have interred their dead in a conſecrated ground where they ſhewed ſo much of their unconverted rage? See *Roma Subt.* where glaſs veſſels have been found with the remains of the Primitive Chriſtians in their catacombs. The *veſſel* is doubtleſs ſome centuries older than has been ſuggeſted.

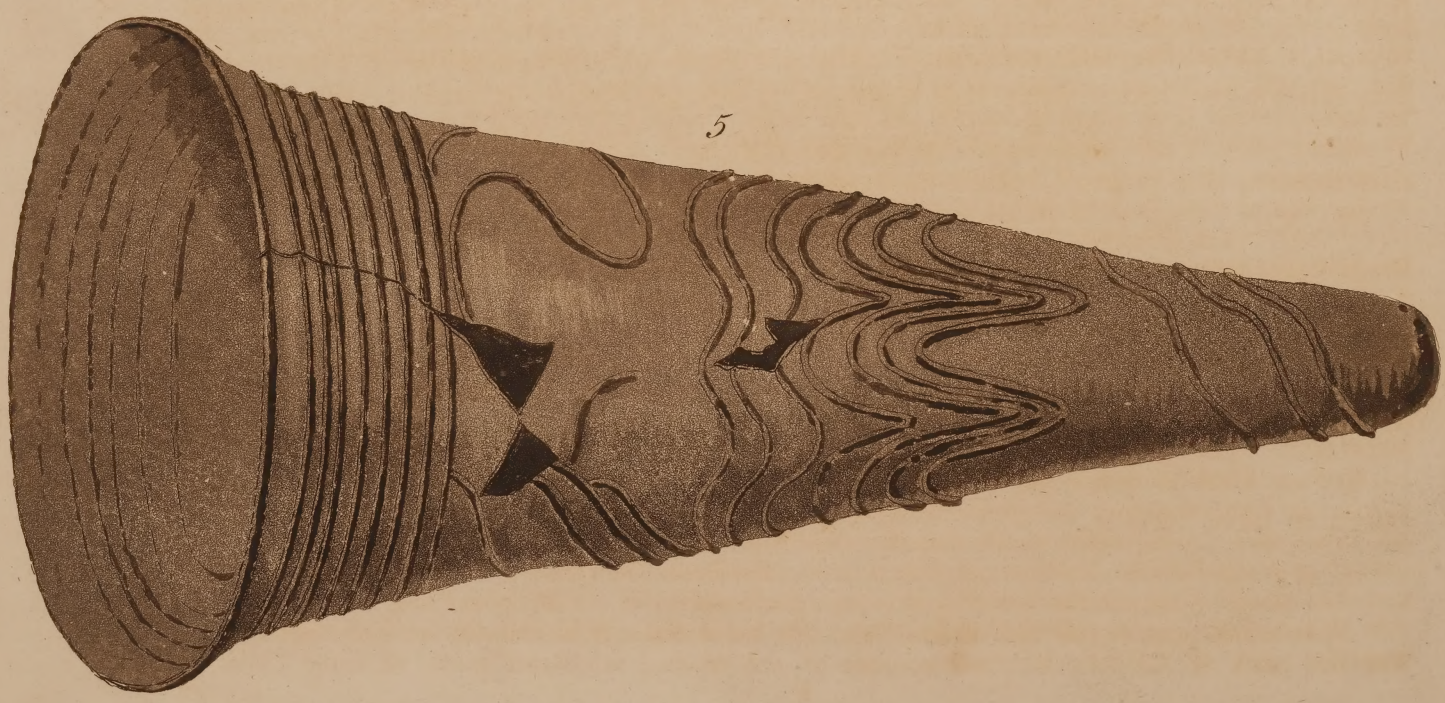
1

2

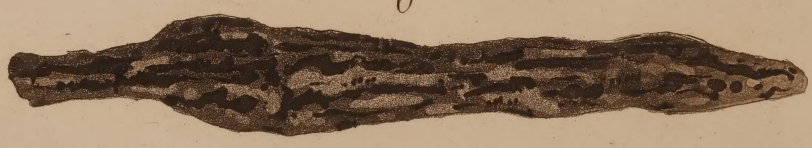
3

4

5



6



TUMULUS XVI.

On CHATHAM LINES, 1780.

THE bones in this ſepulchre were in their texture more delicate and friable than are uſually found with the arms appropriated to male adults. I opened it with tolerable accuracy as to the poſition of the head, and found the mouldering remains of the *ſcull*, with ſome few of the teeth. This being the uſual method I purſue when I have firſt defined the contour of the ciſt from the factitious ſoil or mound thrown over it. I then proceed to remove the ſoil from the head, keeping in ſight the line of the ſkeleton, to be more accurate in aſcertaining the poſition of the relics which are inhumed with it. On proceeding therefore with this caution, I am enabled to examine the remains of the bones with critical minuteneſs; and had, from repeated obſervations of this nature, the greateſt reaſon to believe it was the grave of a young ſubject.

PL. XIII. FIG. 1. and 2. The reverſe and head of a ROMAN COIN of the middle bronze, and which I conceive to be of the higher empire; but not ſufficiently diſtinct, either by legend or compariſon, to offer a conjecture as to the Emperor. It was taken from the looſe ſoil without any regard to its poſition, having been thrown up by the labourers; and it is for this reaſon I am doubtful whether it was depoſited with the body, or only in the factitious earth *. Had it been placed in order with the other relics, I could not have failed to have ſeen it.

Fig.

* Want of attention to this caution has frequently led antiquaries into the greateſt of errors. This was the cauſe of Chiflet's incorrect account of the reputed celebrated tomb of King Childeric,

Fig. 3. A BUCKLE, with an appendage to faſten on the girdle. The metal, a

opened at Tournay, anno 1653: ſee his Treatiſe, Caput II. p. 57. Anaſt. Childerici Franc. Regis. Labourers were digging at the depth of ſeven or more feet, when they threw up, *in a promiſcuous manner*, moſt likely from the artificial incumbent ſoil, a *horſe-ſhoe*; which, without conſidering other facts, ſuch as the diſcovery of the bones of the animal, the quality of the iron, whether corroded ſufficiently by age to admit of his conjecture, produces learned arguments on the ſubject, and endeavours to prove from this diſcovery, that, according to an ancient cuſtom of the Gauls, this relic belonged to his Majeſty's favourite war-horſe, which had been entombed with him; and as there were two ſkulls thrown up with other human bones, he aſſigns one to his Majeſty's equerey. Had Chiflet been preſent, and received more critical information, he doubtleſs might have conſidered this fragment of a horſe-ſhoe (ſee the engraving, p. 224, in Chif.) to have fallen from the upper coatiny of the earth: he would alſo perhaps have found the iron in a great degree to have preſerved its tenacity and magnetic virtue; a property which this metal, by laying a length of time in the earth, generally loſes, unleſs the ſoil be uncommonly dry, and which was not the caſe in this inſtance, by theſe words in Chiflet, *Effoſſa multa ferramenta, vetuſtate exeſa et conſumpta propter* LOCI NON NIHIL HUMECTI VITIUM. From theſe and ſeveral other paſſages, I have been led to conſider this work as a pompous production to add conſequence to the diſcovery of the tomb; and built on imperfect, as well as in other reſpect fallacious materials. I have therefore thought proper, in this place, to offer my remarks upon it.

The labourers, being employed on ſome occaſional work not ſpecified, firſt threw up a *gold fibula*, or broach; and in a round hole, as if incloſed in a decayed leather bag, upwards of an hundred gold coins of the Roman emperors. This being reported in the neighbourhood, ſome learned men reſorted to the ſpot, and other diſcoveries were afterwards made. They then found upwards of two hundred ſilver Roman medals or coins, much corroded; and many remains of antient arms, not engraved in Chiflet, particularly a hatchet and ſpear-head: but from his expreſſion, *multa ferramenta*, I have not a doubt but ſeveral others were alſo found, the produce of more graves than one. Two ſkulls were alſo found, one greater than the other; with many other human bones. Then, digging *at the diſtance of five feet*, a *ſword* was diſcovered, the blade of which fell to pieces, which he proves to have been of good tempered ſteel, *tam boni chalybis*, becauſe it was ſo very brittle to the touch, having laid ſome hundred years in a moiſt ſoil. This kind of reaſoning brings to my mind the two-handed ſword, uſed by armour-bearers in King Henry the Eighth's time, found in Caſtle Field, near Manchester, recorded in Mr. Whittaker's learned antient hiſtory of that great commercial town, vol. I. p. 78. 8vo edit. who ſuppoſes the ſword to have been Roman, becauſe it was found on a Roman ſtation: not conſidering that length of time would have deſtroyed the *Andra ferrera temper*, which, on inſpection, I found it to poſſeſs, when it was depoſited in Sir Aſhton Lever's Muſeum; that the blade was four feet in length, and the ſword altogether upwards of five; a ſize which the Romans were never known to adopt; and that the handle of wood was preſerved and *covered with leather*: ſuch an inſtance of durability of periſhable ſubſtances, I believe, was never before atteſted. To return to Chiflet. There was found alſo the pummel of the ſword, and decoration of the ſcabbard, ſome rings, fibulæ, tablets, a pen caſe, a bulla, and three hundred bees, all of pure gold; with a quantity of gold threads, the remains of ſome rich veſtment: moſt of the ornaments, he ſays, were inlaid with the *pyropus*, or carbuncle. A cryſtal ball and an *horſe-ſhoe* were alſo found; but theſe do not enter into the general deſcription as above; therefore it is difficult to ſay, whether they were found near the arms, or five feet diſtance from the ſpot, with the gold relics: but mark the reſult of this ſepulchral diſcovery. The learned *Dean*, *Abbé's*, and many other reſpectable perſons of Tournay, who were preſent, were naturally at a loſs to whom they could aſcribe this burial place; but having *afterwards fortunately diſcovered* a gold ring, on which were engraved the head of a prince, and theſe letters, CHILDERICI REGIS, they had no difficulty to find an owner. Chiflet, phyſician to the Archduke Leopold of Auſtria, was fixed on to be conſulted on this intereſting treaſure of antiquity; and his ſon, a canon of Tournay, diſpatched to him, to inform him of it. On the *undoubted* teſtimony of theſe people preſent, with *the fact* of the ring, he compoſes a learned book in Latin, to prove theſe relics to have appertained to King Childeric, one of the firſt kings of France, interred in that place Anno 471.

From the ſimilar relics which I had collected from ſepulchres in this country, I was thus inclined to conſult M. Chiflet's work with critical inſpection; and, by comparing my own diſcoveries with many others of this nature, it appears, that all the relics could not be aſcribed to the ſame grave; and, in conſequence, much of Mr. Chiflet's ingenious work fabricated on very imperfect and incorrect information. The labourers, who firſt diſcovered the *gold broach* and coins, threw them out of the ground in a promiſcuous manner, careleſs to obſerve how they were depoſited; it ſeems therefore uncertain whether they were actually found in the ſame grave with the hatchet and other arms, *multa ferramenta*. But wherefore ſhould King Childeric be ſo well provided with military weapons? A ſword, a hatchet, and a ſpear, would be ſufficient for any reaſonable *ſhade* to defend itſelf againſt the evil ſpirits whereby it be might troubled: and more weapons than a *ſword*, *ſhield*, *ſpear-head*, *and a knife*, I believe, have never been inſtanced in theſe kind of lower tumuli. Two ſkulls were thrown up, and other human bones: it was but reaſonable, in this caſe, that one of the ſkulls ſhould have had part of the armoury aſſigned to it: but when the news of this diſcovery was ſpread abroad, the learned

a compoſition of *tin* and *copper*. The whole caſt in a mould, and emboſſed with

learned aſſembled on the ſpot; and this implies an interval of time, when it is natural to ſuppoſe the labourers had profited as much as they well could in their firſt digging, which they certainly had, for many relics were ſold among the inhabitants. The ground was opened at the diſtance of five feet, when the *gold hilted-ſword* and all the other treaſures were explored: here is doubtleſs a freſh grave, which could not have any connection with the former, unleſs it made part of a family burying place.

This diſcovery of valuable treaſure was publiſhed, *Deditâ per urbem totam famâ inventi Theſauri*, and the magiſtrates undertook the cuſtody of ſome of the relics; many of which are now depoſited in the King of France's cabinet of medals; and which, in the month of April, 1787, I viſited, and took a cloſe inſpection of. I was favoured by M. the Abbé De Courçay with two impreſſions of the ring; to whoſe cuſtody this immenſe and valuable cabinet was then entruſted, and whoſe friendly attentions, the ſhort time I was with him there, to communicate every information in his power on the ſubject, I am here happy to acknowledge. Many of the relics were not to be found; the horſe-ſhoe, the ſpear, a fragment of an *agate vaſe*, not in Chiflet's general deſcription, p. 37; but mentioned as a relic he had purchaſed, p. 47; and ſeveral of the gold ornaments and coins. Theſe relics, I ſuſpect, from the induſtry of Chiflet, his ſon, canon of Tournay, being empowered to purchaſe as many as he could, perhaps with the Archduke of Auſtria's money, from whom I conjecture they came into the King's poſſeſſion, were preſerved from the fate of the reſt, conſigned very probably to the melting-pot. Many relics were alſo there, not noted in Chiflet; ſeveral gold inlaid ornaments, and amongſt them the head of a fiſh of gold inlaid with ſtones. The latter, inſtead of Chiflet's *pyropus*, I found were of garnet, ſet on a gold file, which gave them the carbuncle luſtre, and in every reſpect ſimilar to the workmanſhip of the ornaments in PLATE X. fig. 6. and PLATE XII. fig. 1. of this work.

Among the gold coins there were ſeveral as low down in the empire as VALENTINIAN, MARCIANUS, LEO and ZENO, BASILISCUS, and MARCUS. As Childeric died in 471, and Baſiliſcus in 476, Chiflet makes the diſcovery of the ring accord with chronology. But this ring was *an after-diſcovery*, and he himſelf confeſſes the inſcription was ſuſpected as a forgery. "Scio nonnullis totam annuli inſcrip-"tionem ſuſpectam fuiſſe ob Romanos characteres:" and in this inſtance he ſets off to prove that Latin was well known by the French Kings, and that this alone would remove the objection; which objection, in other reſpects, inſiſted on the inſcription to be written in Gothic characters: but wherefore any ſuſpicion of forgery; and why ſhould Chiflet attempt to clear the matter up by a literary harangue? He could have produced the undoubted teſtimony of thoſe who were preſent on the actual finding of it. This he does not dwell upon, but flouriſhes in all the pageantry of learning on the various writing of the name, citing paſſages from authors, without entering on a ſatisfactory diſcrimination of typical proofs. If there has been no ſimilar ſpecimen of an intaglio ring, of an Emperor's name, of the æra of the fifth century, with the genitive caſe in Latin, or the name of any other great man, of any century, either before or after it, I believe Childeric's ring will be found to be an *unique*. Had the letters been ſimply written CHILDERICVS REX, it would have only imported the head to have been the head of King Childeric, in like manner as the letters on the coin of *Baſiliſcus* ſhewed the head to have been of that emperor. But this would not have anſwered the purpoſe of our antiquary: the ring muſt indicate that Childeric was the abſolute owner of it. The covering of a coffin, or a ſarcophagus, would have anſwered the purpoſe better, with an ordinary ſepulchral inſcription; but no ſuch thing being found, an Antwerp artiſt, I ſuppoſe, muſt have been employed for the forgery; and the ſeventeenth century being fertile in the beſt artiſts of all kinds, any one of which would have been equal to the execution of a vile ill drawn head on a coin of the lower empire, which the raweſt pupil in the arts could have imitated. But the letters on the engraving, themſelves eſtabliſh the forgery. Their ſtructure is not ſimilar to thoſe uſed at that æra. The H and the reſt of the letters would have been engraved much thicker at the end: they were probably copied from thoſe of the time; but not with art enough to conceal the fraud. They are not ſufficiently emboſſed, and ſome of them towards the head take an irregular inclination; which a little care would have made otherwiſe, and which aſſuredly would have been obſerved by the artiſt who was working for a ſovereign prince. It is further natural to ſuppoſe, if Childeric was in actual poſſeſſion of this ring, having either an artiſt in his dominions, or an artiſt in pay at Conſtantinople, where, hiſtory ſays, he ſome time reſided, that the ſame artiſt would have made a die for his mintage: but in the French coins, I believe, of this æra, Le Blanc does not exhibit an inſtance of a coin that has ſufficient analogy to admit of ſuch a ſuppoſition; and I believe no coin of Childeric was ever found, to put the ſame beyond a doubt. It is alſo natural to ſuppoſe ſome of his mintage would have been found among his regalia, or otherwiſe ſome Gauliſh coins of other princes.

Several of the gold and ſilver coins in this grave were perforated, like thoſe in PLATE II. of this work, and uſed as female decorations, like the one of the Emperor Avitus, mentioned in the note of p. 8. Suffice it finally to ſay, that the cryſtal ball, in the numerous inſtances which can be cited, (ſee the note p. 14), only occurs in the tombs of females, or young women, who at this period were, as in the time of our King Charles, and to this hour in ſeveral parts of Scotland, ſuppoſed to have the gift of *ſecond ſight* by inſpection of this ſtone. See this more fully explained in the above note of p. 14. Therefore the *cryſtal*, the *hatchet*, (ſee p. 14. and 49.) the *agate cup*, (ſee p. 52.) may be conſidered as magical relics, depoſited in a tomb with one of the female ſex; and which corroborating diſcoveries have ſufficiently atteſted.

The

with the ſmall circles and beading deſcribed on ſimilar relics of the æra of the lower empire *. Found on the left ſide of the ſkeleton.

Fig. 4. A KNIFE of iron; the metal entirely corroded. The handle of wood; part of which is accreted to the ruſt. Near the ſide, and found with the buckle.

Fig. 5. The HEAD OF AN IRON SPEAR. It has loſt its magnetic virtue by laying in the earth: has in ſeveral places the fair impreſſion of a coarſe cloth † accreted

The ornaments of gold inlaid with garnets, which Chiflet calls *Phaleræ Regii Equi*, p. 226. horſe-trappings of the King, moſt probably were only the perſonal decorations of the owner of the ſword and the other regalia, ſimilar to the workmanſhip of the former. There were doubtleſs ſeveral graves opened; and I am perſuaded, if freſh digging was made on the ſpot at this time, more bodies would be *deterré'd*. The ſword and the other rich ornaments may have been of ſome diſtinguiſhed perſonage; but I am convinced no proof is ſufficiently eſtabliſhed to admit of their belonging to King Childeric: perhaps the cryſtal ball might have been found in the grave with the ſword; but no proof of which can be ſufficiently aſcertained; and, were it to be ſufficiently eſtabliſhed, it might have been uſed by a female in ſome rights of magic with the cryſtal. This may be thought perhaps *trop reſerché*: but I am nevertheleſs perſuaded, even in this caſe, it is nearer the truth than M. Chiflet. In ſhort, the whole argument can only be deduced to theſe few words, that ſeveral graves were opened at Tournay in a very careleſs deſultory manner, and ſome rich relics promiſcuouſly found in them, as delineated in the above work: the ring I believe to be an ingenious forgery; but the relics in general, and the mode of inhumation, coeval with the æra to which they have been aſſigned. Much credit is due to the learned author, for the pains he has taken to tranſmit the account of this ſepulchral treaſure to poſterity for the inſpection of antiquaries; and we can only ſay, we lament he was not preſent himſelf at the diſcovery, and ſufficiently guarded againſt the impoſition of the ring; or ſufficiently honeſt in his declarations if he had truth for his argument.

I have given in the VIGNETTE to p. 53, as correct an imitation of the impreſſion of this ring as poſſible.

* Mr. Boys, of Sandwich, engraved a plate of antiquities found at Aſh, anno 1771; in which (ſee *fig.* 3. and 5.) is repreſented two gold buckles of a ſimilar ſhape, inlaid with garnets on a gold foil, ornamented with a milling and fillagree work. To eſtabliſh truth by analogy in theſe kind of enquiries, this buckle is re-engraved in the VIGNETTE, p. 2, fig. 3; alſo another of a ſimilar form, fig. 53, of braſs, or a metallic compoſition, from Sir William Fag's cabinet, taken from the tumuli on Chartham Downs.

† The preſervation of cloth by the ruſt of the ſpear is a proof that the body was buried with a veſtment: the ſeveral ſpecimens of relics, which have impreſſions of linen, woollen, and ſilk, of different textures and fineneſs, indicate that the dead not only had a funereal garment to cover them entirely, but that they were alſo entombed with their accuſtomary apparel when alive: and which perhaps, as in the inſtance of modern inhumation at Naples thus buried (ſee note, p. 42,) was more profuſely laviſhed on theſe occaſions. See the curious paper of the Counteſs of Moira, p. 90. vol. VII. of the Archæologia; which deſcribes the veſtments of a ſkeleton found in a bog in Ireland: and which the elegant pen of this lady treats of, as ſimilar to a Gauliſh dreſs. There is no doubt but the body had been interred many centuries; and that the gravelly ſoil in which it was found ſeems to have had a peculiar property in preſerving all kinds of apparel in a different manner to the ruſt of iron, or the copperas from braſs, or ſimilar metals. This remark I have corroborated by the contents of graves in Greenwich Park. In January, 1784, by favour of leave from the Hon. John Pitt, of Arlington-Street, ſurveyor-general, &c. of the royal domains, I there viſited a range of barrows, ſituated near the gate that leads to Crombs Hill, to the amount of about *fifty*, which I conceived to be lower Britiſh; and on opening of one, in which were ſimilar beads to thoſe wherein I have found coins, dating their age to be of the fifth and beginning of the ſixth century, I diſcovered the remains of a garment, and a braid of human hair: the braid tenacious and very diſtinct; and the hair itſelf, which was of an auburn colour, contained its natural phlogiſton. This curious fact of hair lying ſo long undiſſolved in the earth, made me cautious in examining the contents of this grave with great attention, when I plainly diſcerned throughout the whole of the ciſt very diſtinct appearances of cloth; which the fire ſoon proved to be both of woollen and linen. They were of different fineneſs and textures: ſome wove in the herring-bone, and others in the uſual ſquare pattern. I have preſerved many remains of the cloth, and have the braid of hair as perfect as when firſt taken out of the earth. On repeated diſcoveries of this nature in theſe graves, Sir Joſeph Banks and Dr. Blagden were pleaſed to honour me with their company; and were fully ſatisfied, when I opened one in their preſence, of the truth of this phænomenon. As the graves were very ſhallow, ſeveral not exceeding three feet in depth, I imagined the vegetable juices, from the incumbent ſoil, might have been the cauſe of the preſervation of this hair and cloth; as in the caſe of our peat-moſſes; and which appears to be alſo the caſe with the juices of the bog, under which, in a gravelly ſoil, the ſkeleton and its veſtments were perceived as deſcribed by Lady Moira.

accreted to the iron. The remains of wood, apparently of aſh, is preſerved in the ſocket *. Found cloſe to the *os humeri* of the right ſide.

Fig. 6. A TWEEZER †, the metal of bronze, and the ſize repreſented in the drawing. On the left ſide near the *pelvis*, and cloſe to the buckle and knife.

The relics in this grave are ſingular, and ſeem to denote the perſon to be of a more effeminate order than is uſually the caſe when I have opened graves which contained warlike inſtruments. The delicate appearance of the bones, the ſize of the ſpear, which is ſmaller than uſual, the tweezer and the buckle, are in general found in graves of the women, which are critically denoted by beads in the ſame graves near the neck, and in which no military weapons are found.

For further particulars, ſee OBSERVATIONS.

There is now depoſited in the Vatican a ſkull with hair; which, by the braid and the ornaments upon it, appears to have been of a female, and to have been interred 1400 years. It was found not far from the Tybur, near Rome. Human hair, after death, is known on ſome bodies to encreaſe greatly. Mr. John Pitt aſſured me, that on viſiting a vault of his anceſtors in Farley Chappel, in Somerſetſhire, to give orders for ſome neceſſary repairs, he ſaw the hair of a young Lady Chandos, which had, in a moſt exuberant manner, growed out of the coffin, and hanging down from it; and by the inſcription ſhe was buried conſiderably upwards of an hundred years ſince: but this inſtance is eſſentially different from the above: the body was not expoſed to the continual moiſture of the earth, but entombed in a dry vault; the proportion of years beſides bears no affinity with the former.

* I have frequently been at a loſs to decide, whether the ſpear was buried entire with the body, the earth decaying the haft, and leaving the iron; or whether the head was broken off, and in this ſtate buried with the body. In ſome graves it ſhould ſeem the ſpear and other arms were incloſed with the body in a ſheet, as was in antient times, and is now the cuſtom in ſome countries. The head of the ſpear in general is found cloſe to the bones of the arms, as if placed deſignedly; the other remaining parts of the haft (excepting once the ſpecimen of a ſtud, which ſeemed to have been driven in at the head, and engraved in PLATE I. fig. 5.) I have not diſcovered, though I have repeatedly pryed narrowly into the adjacent ſoil in the ciſt, chalk being an excellent material for making theſe diſcoveries in. Had the ſpear, ſword, or ſhield been depoſited on a coffin (for coffins in ſeveral inſtances, by the look of the ſoil and the diſcovery of nails, appear to have contained the dead buried in theſe kind of tumuli), they would, when the coffin by decay had fallen in, alſo have fallen in promiſcuous and irregular poſitions, and thus have been diſcovered on or near the ſkeleton: but, in almoſt every inſtance, the ſpear is methodically placed; the ſword, and almoſt always the ſhield, the ſame. When I have found the ſpear on the right ſide, it has been placed in as much order as on the left. There is one circumſtance which inclines me to believe that ſome of them had no coffins; the ſhield could not, from its orbicular ſhape, and being upwards of two feet and an half in diameter, be placed in one. At leaſt I apprehend not.

† This inſtrument was called by the Greeks μαδιζήριον, and by the Latins *Volſcella*. There were men employed in the office of plucking off the hairs of effeminate perſons, who frequented the baths: and this cuſtom prevailed among the Greeks, as well as the Romans: the latter people, in all their cuſtoms, evidently imitating the former. The Greeks had their ὀρωπακιζὰς, and the Romans their *alipilarios*. Among the Greeks, if a man was candidate for a public office, he was obliged to give a teſtimony of his manhood and virtue, by lifting up his arms, and producing his hair under them:

——————— Χειροξυητέον.
Εξωμισάσαες τὸν ἕτερον βραχίονα. Ariſtoph.

See Juvenal, Sat. ii.

——————— Duræ per brachia ſetæ
Promittunt atrocem animum.

The above paſſage alludes to the abominable *Socraticos Cinædos*. There were a ſet of people, whom Juvenal ſatyrizes, at this time in Rome, who, in imitation of the infamous *Cotytto* of Athens, avoided this athletic appearance; and uſed all kind of artifice, in dreſs and in their bodies, to ſhew their effeminacy. This is alſo ſatyrized by Martial, Lib. ii. Epig. 62. v. 1.

Quod pectus, quod crura tibi, quod brachia vellis:

It is evident from the reply of Cappadon, the pandar in Plautus, ſee act IV. ſc. 4. Curculio, that theſe inſtruments are peculiar to effeminate, and ſuch perſons as I have above hinted at.

At ita me *volſellæ*, pecten, ſpeculum culimiſtrum meum
Bene me amaſſint, &c.

And with the ornaments of women they are chiefly found: ſeveral ſpecimens of which will occur in the deſcription of theſe kind of ſepulchres. Mr. Fauſſett found one in a woman's tomb at Sibert's Would in Kent. They have been found at North Elmham, in Norfolk, 1762. Five graves I have opened with theſe *nippers*, or *volſellæ*, which contained female ornaments; and from what I can poſſibly collect on the ſubject, they appear to me as inſtruments peculiar to the female ſex; wherefore my conjectures on TUM. XVI. are not the moſt favourable to the male ſubject interred in it.

TUMULUS XVII.

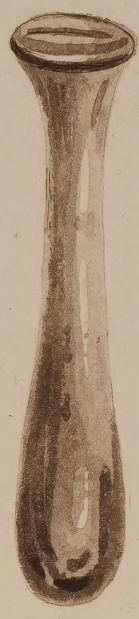
OPENED the 18th of May, 1780, on Chatham Lines, on the ſame ground as deſcribed in note to p. 3. The bones imperfectly preſerved, excepting the large fiſtular bones, it was with difficulty I could trace the mouldering remains of the body. The *radius* and *ulna* of the left arm, the extremities of the right, and the two laſt joints of the little finger of the left hand, were the only parts of the body diſtinctly preſerved: their preſervation was owing to their poſition near metallic ornaments, ſuch as *armillæ* and a ring. By an accurate and near inſpection of the chalk, in which ſoil theſe tumuli were ſituated, the mouldered remains of the bones could be traced, diſcernible by a browniſh tinge, and at times very ſmall particles of them could be ſeen in it. This grave or ciſt contained two female bodies: the companion to it was the following, deſcribed *Tum.* XVIII. Their proximate poſition by the ſide of each other appears to have ariſen from a reciprocal tie of conſanguinity or friendſhip of the parties. This body I conjecture to have been buried earlier than the companion to it; not ſo much from the few remaining parts of the ſkeleton, compared with the almoſt total preſervation of the other; as a few years, or the natural courſe of human life, would make but a ſmall difference in this ſoil, but from the greater portion of corruptible matter received from the other later buried body, which ſeems to have accelerated the diſſolution of the bones *. The poſition of both theſe bodies was meridional.

* I have made this remark from a ſuppoſition that carneous ſubjects have their fibres or bones ſooner diſſolved in the earth, than others of a different temperament. There is no doubt but the quality of ſoil will in many inſtances cauſe this obſervation to vary: however, as a fact to ſubſtantiate my remark, I can atteſt the truth of a body, which was interred in Rocheſter cathedral, having been, in point of corpulence, of a dimenſion which required the caſement of a window to be taken out to receive the coffin; and that twenty or thirty years afterwards, one of the ſame family dying, the ſame ground in the cathedral was broken to receive it, when, to the ſurprize of the inquiſitive family, after the remains of the aforeſaid body, there were only found ſome few fragments of the metal ornaments of the coffin, and a large lump of ſaponaceous matter, produced by the human fat and its lixivial ſalts; but no bones whatever were diſcovered.

1

2

3



4

5

6

PL. XIV. fig. 1. A GLASS ARMILLA * of a tranſparent light green colour. At the extremity of the left arm on the right ſide.

Fig.

* Bartholine *de Armillis veterum* ſays, the word is derived from *armis*, and which he cites from Feſtus: *quod antiqui humeros cum brachiis armos vocabant.* This is undoubtedly the true meaning of *Armilla*, and whether the ornament of the wriſt or arm, the application of the word is made in this ſenſe by the antients. When it occurs as a military largeſs, donation, or reward, in Roman authors, or as an ornament of women, it has the ſame appellation, but, I think, not with authority or juſt diſcrimination. Sometimes, indeed, it is called a *fibula*, or claſp; ſee Priſcianus, lib. v. a *ſpinter* or buckle. Feſtus alſo calls *ſpinter*, claſp, a kind of *armilla*. Among the number of theſe kind of relics, many occur to prove they were uſed as ſuch; for if we may pronounce their uſe to be that of collecting the folds of drapery, then *ſpinter* is applicable enough; ſee Fig. 1. which did not ſerve only as an ornament, but alſo as an inſtrument to collect the looſe plaits or folds of the *ſtola*, or upper garment, when the flowing parts became troubleſome, and which were lowered only for the purpoſe of appearance and parade. Antient marbles will prove the truth of this remark. This ornament is alſo called *ſpathalium* by Pliny and Tertullian, from the Greek σπαζάλη, *laſcivia*, *deliciæ*, voluptuous ornaments of the female ſex; called *brachiale*, hence bracelet; alſo *halteres*, *echini*, *cnici*, *dextro cheria*: the latter from the ornaments of the right arm. All ornaments for the arms, according to *Suidas*, were called βραχιόλια, afterwards changed to βραχιάλια: ſo that bracelet, in this ſenſe, ſhould be the general term for the decoration of the arms; and *armillæ*, when it occurs, as in FIG. 1.; the diameter of which being ſuited only to the more fleſhy and upper part of the arm. When the ornament is made of beads or pearls, as in *fig.* 2. *pl.* XIV. they are then called *virolæ*; ſee Ulpian, Leg. XXV. *de auro* et argento. In aures, armilla, *viriolæ* anuli præter ſignatorios. Bartholine thinks *viriolæ* does not occur as a neck ornament, and cites Juvenal to prove it. But *viriolæ* occurs in Latin authors in both ſenſes.

Armillæ have been the ornaments of the human ſpecies from the very earlieſt period of antiquity; and indeed, from the natural attention to perſonal decoration, they ſeem to have originated almoſt with the creation of man. Rebekah, Gen. XXIV—v. 22. was ornamented with theſe נזם, by the Septuagint, tranſlated ψελλιον. The people of the new diſcovered iſlands (ſee Cooke's Voyages), Peruvians, Africans, Aſiatics, Europeans, all the known inhabitants of the globe, appear to have uſed them from an unknown period of time. It is abſurd, therefore, to run into antient authors for citation upon citation to explain their uſe as common ornaments: ſuffice it to ſay, among the Greek and Roman writers, they are often mentioned with their dreſs; among their veſtigia, their habitations and tombs, they are daily found, and in moſt cabinets they are depoſited. GLASS ARMILLÆ muſt have been invented from the firſt diſcovery of glaſs; and continued in that traffic through many nations. I have ſeveral fragments of glaſs bracelets in my cabinets for the wriſt; and doubtleſs many muſt be noticed in others: yet I believe the *armilla*, *fig.* 1. though it is reaſonable to apprehend many more ſuch muſt have exiſted, appears to be hitherto ſingle in its kind.

As many of theſe glaſs relics have been found in tombs, and accompanied with a well-atteſted date of the time of their depoſit, it would perhaps be a curious ſubject of enquiry to enter into the hiſtory of the invention of glaſs, its introduction into this iſland, and whether the antient Britons were acquainted with the art? Pliny has recorded a tale, which is ſufficient to atteſt that this uſeful art far exceeded the remembrance or poſitive teſtimony of his contemporaries. "Certain merchants having landed on the "borders of the Lake Cendevia, at the foot of Mount Carmel, in Syria; who, having a quantity of niter "on board their ſhip, uſed ſome lumps of it as props to ſupport their veſſels over a fire to prepare "victuals in, which, incorporating with ſand, was the firſt cauſe of this diſcovery." And he further obſerves, that the lake or the mouth of the river Belus, during *many centuries*, furniſhed many places with material for this purpoſe, *multa per ſeculà* is their expreſſion. Lib. XXXVI. cap. XXVI. Here is evident proof enough that the art of making glaſs was of a date beyond the written teſtimony of Pliny's time: who, having ranſacked 2000 manuſcripts of curious matter to compoſe his Natural Hiſtory, and many among them of Greek authors, would doubtleſs have ſaid more on the ſubject, and have tranſcribed a more ſatisfactory narrative of its firſt diſcovery, if ſuch a diſcovery could have been found in any prophane writings. Strabo, who flouriſhed 52 years before Pliny, ſpeaks of it, p. 307, ὕαλα σκευη, *vaſa vitri*; and which he ſays was introduced into Britain by traffic from Tyre. To argue with deciſion on the diſcovery, and to prefix it to any particular æra, will be abſurd, unleſs we could find more deciſive proofs; but as, from the undoubted relation of the old Roman naturaliſts, we may ſafely trace it to a remote period beyond his time, we may be permitted to ſhift our ground to other ſources of greater antiquity. I ſhall therefore conſider the name of *Glaſs* in the Hebrew, and endeavour to approach as near to the period of its diſcovery as truth will admit. In the third chapter of Iſaiah, ver. 23. we read of גלינים *glinim*, glaſs: in Lexicons we find גליונים *glionim*, evidently *Glaſſes*; but whether reflectors of the face, or tranſparent utenſils, is not ſufficiently manifeſt. The interpreters abſurdly explain away the meaning thus: *Nam ſpecula revelant maculas faciei, vel ſi quid uſpiam in corpore ejuſve amiciendi modo dedecoris ut de more corrigitur.* Kimchi and others, ſtill more abſurd, render it more *tranſparent*, and will have *glinim* to ſignify *tranſparent linen*; keeping in view the expreſſion of *fine linen*, which in Iſaiah follows the word *glinim*, glaſſes; and Horace's deſcription of the Lacedemonian women, "Ne corpus pène nudum videri queat;" therefore they explain the word, which

truly

Fig. 2. Twenty BLUE GLASS BEEDS. Near the extremity of the *radius* and *ulna*

truly ſignifies glaſſes, by *interulas, ſive ſabuculas, tenues ac ſubtiles, per quas corpus tranſparebat.* This is ſufficient to ſhew the word is adopted, and not of Hebrew origin. Pliny ſays, the *Sidonians* were in *antient times* famous for various devices in glaſs; and ſeems to infer, that the perfection of it was centered in them; and ſtill obſerving it was of antient date, *Hæc fuit antiqua ratio vitri.* The above cited paſſage in Iſaiah alludes to the daughter of Zion, to the town in its flouriſhing ſtate before the firſt captivity. This was the period of the Phœnicians, when Tyre and Sidon were in their proſperity, when all the arts of merchandize were cultivated to the greateſt height of perfection: it is to this period then, 768 years before Chriſt, we are to look for the exiſtence of *glaſs*. This is the period which has been marked by Ezekiel, who, concerning the opulence of the Tyrians, is remarkably explicit, deſcribing many of their branches of commerce which excelled in the greateſt degree of magnificence. This diſcovery therefore pre-exiſted any tradition of the Greeks, being only in the ſecond Olympiad; before which, according to Varro, 21. apud Cenſor. de die natali, cap. 21. all was error and uncertainty; and Plutarch, in his life of Theſeus, compares the early hiſtory of Greece to geographical maps, where regions that are known are bounded by uninhabited countries, deſerts of ſand and frozen ſeas. It is not in the prophane hiſtory of the Greeks we can then trace the early diſcovery of glaſs; but, as Pliny ſays, the Sidonians were famous for the art of making glaſs, and particularly ſpecifies their having been inventors of looking-glaſſes; *ſiquidem etiam* SPECULA *excogitaverat*; ſo we may, by a correct affinity of the æra, prefix the גלינים of Iſaiah to *reflectors of glaſs*; and thus eſtabliſh a certain date for its exiſtance, anno 768, ant. Chriſtum; for it is unequivocally certain, that Pliny would never ſpeak of Sidon after the captivity of Nebuchadnezzar, when this town and Tyre were abſolutely raſed to the ground, when their ſplendor, their arts and commerce, were tranſlated into other regions.

Pliny ſays, the Germans called amber *gleſſum*, c. XXXVII. c. III. This was the Scythian name for tranſparency. In the Britiſh, *glaine*; in the Iriſh, *gloine*, glaſs; hence *gleini nadroeth*, glaſs-adders, abſurdly called the *anguinum* of the Druids by biſhop Gibſon; ſee his notes to Camden. There is a *glaſs bead* found in Scotland, which that people call *gleini nadroeth*, and which vulgar and ſuperſtitious appellation has been received into the ſerious arguments of the learned. A bead of this kind is engraved in Camden, but which, we ſhall ſoon have occaſion to ſee proved, was not the Druids charm here referred to but of a date much poſterior. *Glaine* therefore, a Scythian or Phœnician name for glaſs, known by theſe people, who were ſeated at *Dor* near Tyre, has been received into the Hebrew; and hence we read גלינים *glinim.*

By comparing the vitrified ornaments found on the coverings of mummies, ſuch as beads, ſcarabei inſtruments, hieroglyphic figures, and the ſmall deities encloſed in the wrappers of the dead, of a blue opaque vitrifaction, to the reputed time of the Ægyptian cuſtom of thus interring their dead; the antiquity of this invention may be carried to a certainty to the age of Solomon, 1019 years before Chriſt. Whether the Egyptians were proficients in the art of forming their glaſs into the uſeful purpoſes of veſſels, would be a pleaſing queſtion to anſwer in the affirmative. As I have not had any information that glaſs veſſels have been found among other relics of theſe very antient people, ſo I can only reply by a reaſonable conjecture, that, on ſuch an important diſcovery, they would be naturally inclined to render it ſerviceable to the domeſtic duties of ſociety; and not remain ſatisfied with it as a decoration of attire, and an art conducive only to purpoſes of traffic. If they did not underſtand the uſe of the lathe or blaſte, as deſcribed by Pliny, they would doubtleſs have thought of the mould common to all metallic ſmelting arts; and, in this caſe, I ſay, it is reaſonable to conclude they made drinking veſſels of it. Happy am I therefore, in this place, to reply to that very trivial, careleſs, and ſuperficial remark of Voltaire, "that the invention of drinking glaſſes is but modern;" ſee his Philoſophical Dictionary, Chap. "On Solomon;" and this he applies as ſufficient grounds to accuſe the book of Proverbs, as the production of ſome Alexandrine Jew, much ſubſequent to the æra of Alexander. He ſurely had never looked into Pliny, Strabo, or any modern cabinet of antient relics; otherwiſe he muſt have conceived this paſſage in Proverbs, "*Look not on wine when it appears bright* "*in the* GLASS, *and its colour ſhines*," not in the light of anachroniſm, but which might correctly be applied to the illuſtration of the uſe of *glaſs* in the time of Solomon.

Many glaſs antient relics have been found in Britain, ſuch as beads and veſſels, ſome in tombs, ſome by caſual diſcoveries. Thoſe in tombs, by Dr. Stukeley, have been pronounced Britiſh (ſee Stonehenge, p. 45.) Camden has alſo called them Britiſh, p. 684. c. 815. The country people, in ſome parts of Britain, who find antient glaſs beads, call them amulets or charms. Mr. Edward Lloyd, in his Obſervations on Wales, writes, that in his travels through Scotland, *glaſs beads* were uſed as amulets, and that they have been handed down from parents to children as ſuch from the time of the Druids. There is no accounting for the ſuperſtitious ideas and romantic notions of a modern, rude, and unpoliſhed people. The moſt ſpecious tradition on ſtriking ſubjects of hiſtory are frequently tinctured with the moſt glaring colours of extravagancy. Mr. Whitaker, following the obſervations of Dr. Stukeley, and the occaſional remarks of theſe writers, has decided on glaſs being the manufactory of the antient Britons before the invaſion of the Romans, and which he chiefly reſts on the glaſs relics found in a barrow on Saliſbury plain by Stukeley, and the glaſs amulet mentioned by Camden, called gleinen nadroedh. See the Hiſtory of Mancheſter, vol. II. p. 25. The barrow on Saliſbury Plain I have evidently demonſtrated (ſee note, p. 24.) to have been of the age of the fifth century. The *gleinen nadroedh* is a rayed coloured glaſs bead, cut from a rod of glaſs, a ſpecimen of

ulna of the left arm, and which denoted their uſe as a bracelet *.

FIG. 3. AN IRON RING, too ſmall for a bracelet, and apparently uſed as an amulet †. On the ſide, near to the beads, *fig.* 2.

FIG.

of which may be now ſeen in the Britiſh Muſeum, and which was there depoſited by Sir William Hamilton from Italy: the manufactory of the lower Romans, many ſpecimens of which I have in my cabinet. They were introduced into Britain by traffic, and, being found in Scotland, they have given riſe to the ridiculous opinions and name of *ſnake-ſtone*, mentioned by Mr. Edward Lhuyd (ſee the *Obſervations* on the plate of miſcellaneous beads engraved in this work). It is impoſſible to deduce from the ὑαλα σκευη, *vaſa vitri*, of Strabo, p. 307. ſpeaking of imported articles into Britain, that glaſs was the manufacture of the Britons; it is idle to ſuppoſe it. The importation was from Tyre; and in after-times, when the change of empires decreed the Romans to be poſſeſſed of the commerce of the Sidonian coaſts, Britain received all her glaſs wares to the very declenſion of the empire from Italy, and perhaps from ſome few places in Gaul.

On the 12th of May, 1762, Dr. Stukeley preſented a *glaſs veſſel* to the Antiquarian Society, taken from a barrow in the Iſle of Ely, near Charteris (ſee this barrow mentioned in *note* of p. 11. where the *glaſs veſſel* is alſo mentioned); and endeavours to prove, from this relic, that the antient Britons were famous for glaſs manufactory, and that this country was originally peopled from Tyre. Compare the relics from this barrow with the relics in Tum. I. and IV. and the period of their inhumation will be found to correſpond with the fifth or beginning of the ſixth century. The glaſs veſſel from Charteris moſt probably was not found in the ſame ſepulchre with the *ſword*, *ſpear*, *ſhield*, and other relics: more graves than one were opened; and, as Stukeley's information was on hearſay only, from the report of ignorant labourers, we muſt take our argument from the agnation of ſimilar relics, found in ſimilar tombs; and which agnation I have, in the courſe of this work, ſufficiently atteſted. What grounds, therefore, have we to conclude on, that the antient Britons were inſtructed in the art of making glaſs from their friends the Phœnicians? It is doubtleſs natural to ſuppoſe they muſt, as a barbarous people, have been pleaſed with an art ſo calculated to awaken their curioſity and admiration, as we have found, in theſe our days, to be the caſe in the African ſlave-trade. In the courſe of time, ſome ſecrets of the art might tranſpire: chance alſo might have occaſioned ſome diſcovery in it, by the vitrification in the proceſs of making bricks, or any proceſs in which the furnace was concerned, or perhaps from the ordinary uſes of fire; but an attempt to eſtabliſh a manufactory of glaſs among the Britons, prior to the Roman invaſion, to equal the many beautiful antient ſpecimens of the metal found in this iſland, inſeparably allied with other arts, and other refined conveniencies, which we cannot ſuppoſe the antient Britons to have accompliſhed, muſt be utterly ineffectual and unſatisfactory. The variegated colours on the glaſs relics of the antients ſhew a knowledge in mineral compounds, and a chemical proceſs, which a primitive people could not attain to. But why do I dwell on this impoſſibility? Had the Britons ever the art of making glaſs, whatever their changes may have been by the hoſtile invaſions of foreign enemies, and other incongenial events to the arts, they would never have loſt it: but Bede aſſures us, *they had not that art.* "Anno 4° Ecgfride Regis, A. D. 674. Benedictus Biſcop Abbas Minumathenſis, Galliam petens, cæmentarias abſtulit, qui lapideam ſibi eccleſiam juxta Romanorum morem facerent. Perfecto opere, miſit legatos Galliam qui VITRI FACTORES adducerent, *Britannis incognitas artifices*, ad cancellendas eccleſiæ feneſtras." And Stubbs, in his Acts of the Biſhop, ſays, that Wilfred, junior, who died A. D. 711, was the firſt that brought *glaſs windows* into England.

* This bracelet was an imitation of the gem or precious ſtone bracelet of the antients. Manlius, Lib. v. de Caſſiope.

Perque caput ducti lapides, per colla manuſque.

See Bartholine de Arm. Vet. p. 37. See Q. Curtius, Lib. IX. cap. 1. on the habits of the Indian Kings. "Lacerti quoque et *brachia margaritis* ornata erant." The Perſians had theſe kind of ornaments, though of a more ſumptuous nature. See Ammianus Marcellinus, Lib. XXIII. Armillis uti monilibuſque aureis et gemmis præcipue margaritis. Athenæus Lib. III. ſpeaks of them as worn on hands and feet. Ψέλλια περὶ τὰς χέιρας καὶ τὲς πόδας, Armillas circum manus pedeſque. Antient marbles frequently exhibit the gemmated bracelets on the wriſt.

† Dr. Plot, in his Hiſt. of Oxfordſhire, p. 345, firſt edit. mentions an antient bracelet with a ſmall *iron* and ſmall green glaſs *ring* pendant to it: he very properly cites Bartholin *de Armillis Vet.* § IV. p. 41. to ſhew that the *iron* and glaſs ring were prefixed to them for ſome myſterious purpoſe. "Enimvero quod annuli armillis ferè jungantur *non curet myſterio*, ut ad illorum formam effictæ in brachio præſtent, quod digitis anuli." See the ivory armilla with the ſilver rings and beads as pendant to it, deſcribed in the note to p. 7. *Iron rings*, apparently worn as amulets on ſome part of the body, I have frequently found in theſe lower tumuli. They are more common in the graves of the women than in thoſe of the men. See Pl. VIII. fig. 7. One of which was prefixed to a long piece of iron, having a loop at the end to hang it to the ſide, and indeed ſeemed to anſwer no other purpoſe whatever. It was found with beads, two ſmall braſs coins of the lower empire, a twiſted ring of ſilver, broaches, and other relics. Lucian, in his dialogue between Philocles and Tyquiades, ridiculing the ſuperſtitious credulity of his contemporaries, makes the latter ſay, "that he uſed to be much frightened at the "frequent ſight of demons and ſpectres; but when a certain Arabian had given him an *iron ring* taken "from a croſs, by which the criminal was faſtened, and had taught him to repeat a verbal charm "compoſed of ſeveral proper names, he found his fears had vaniſhed." *Braſs rings* alſo occur in theſe

FIG. 4. and 5. A BRASS GILT ARMILLA *, with the two bones of the arm on which it was found: the *radius* and the *ulna*. It ſeems to have been rivetted on the wriſts of the wearer.

FIG. 6. A braſs or mixed metal GILT ARMILLA, of a lunar ſhape.

FIG. 7. A braſs or mixed metal GILT ARMILLA, worn very thin; and which appears to have been rivetted as the one of *fig.* 4. found near the right arm fig. 6.

Fig. 9. 9. 9. The *Ornamental Marks* of fig. 4. diſplayed.

FIG. 8. A MIXED METAL RING, and two bones of the little finger on which it was found. The ring was ſet with a ſtone which dropped out. It is remarkable, that the two joints of the extremity of the finger have been oſſified; and formed what ſurgeons call an *anchyloſis*, probably from injury which the finger had received, or from diſeaſe.

For further particulars, ſee OBSERVATIONS.

ſmall lower tumuli; ſee a ſmall one in plate XV. In the courſe of this work larger ones will be produced, and which will appear alſo to have been uſed in ſome myſteries by the antients. See Theocritus Eιδ. β. ΦΑΡΜΑΚ.

Χ'ὡς δινεῖθ' ὅδε ῥόμβος ὁ χάλκεος, ἐκ 'Αφροδίτας,
Utque volvitur *hic æneus orbis*, ope Veneris.

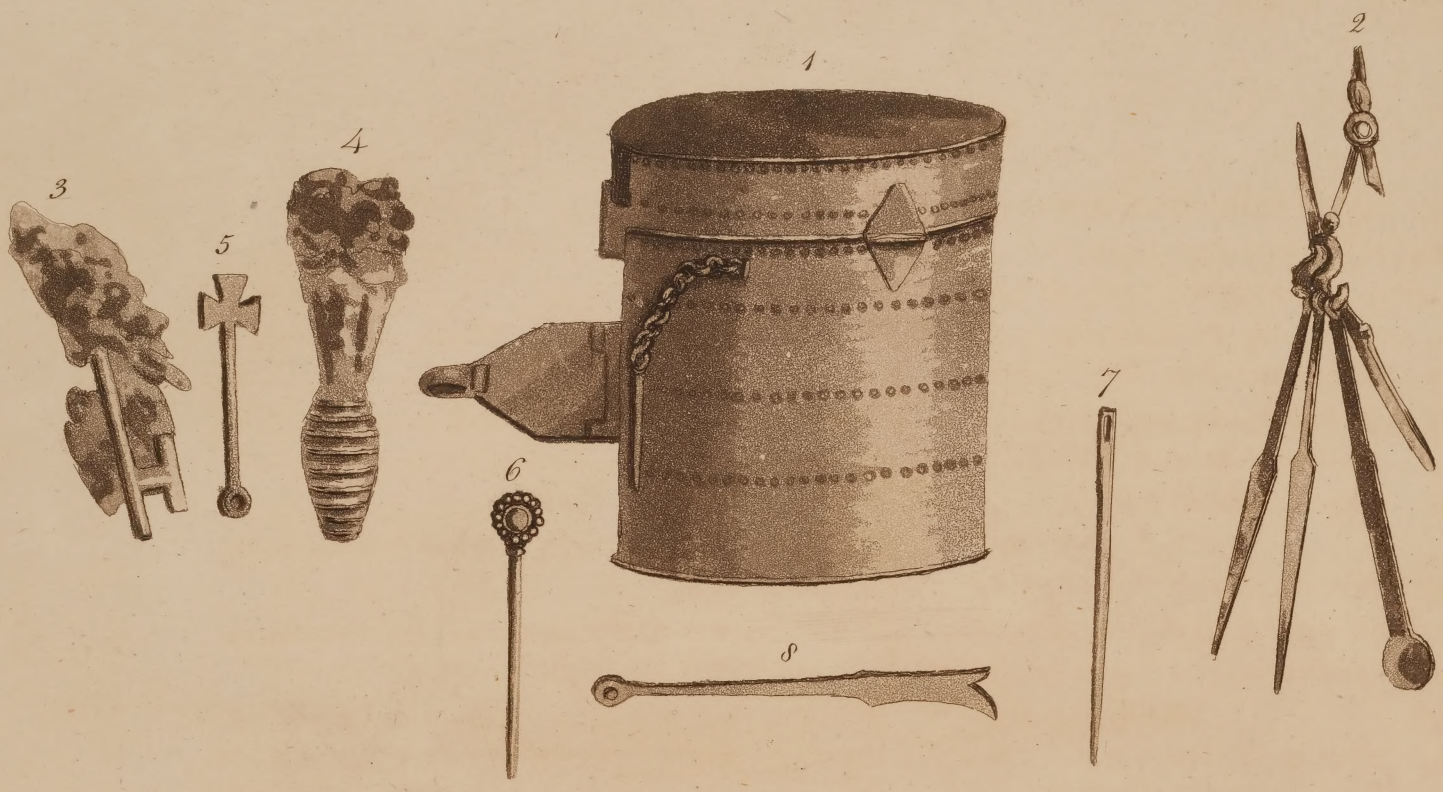
The Greeks had an inſtrument of this nature, with which they operated a love ſpell; placing the effigy of the object on the wheel, and whirling it round. The expreſſion ſomewhere occurs in their writings, ἐκ τινὸς τροκῆ; they uſed a verbal ſpell in turning it. Sometimes the object was prefixed to τροχὸς, or a wheel of wax, and both conſumed in the fire. Lælius mentions a magic ring of this kind.

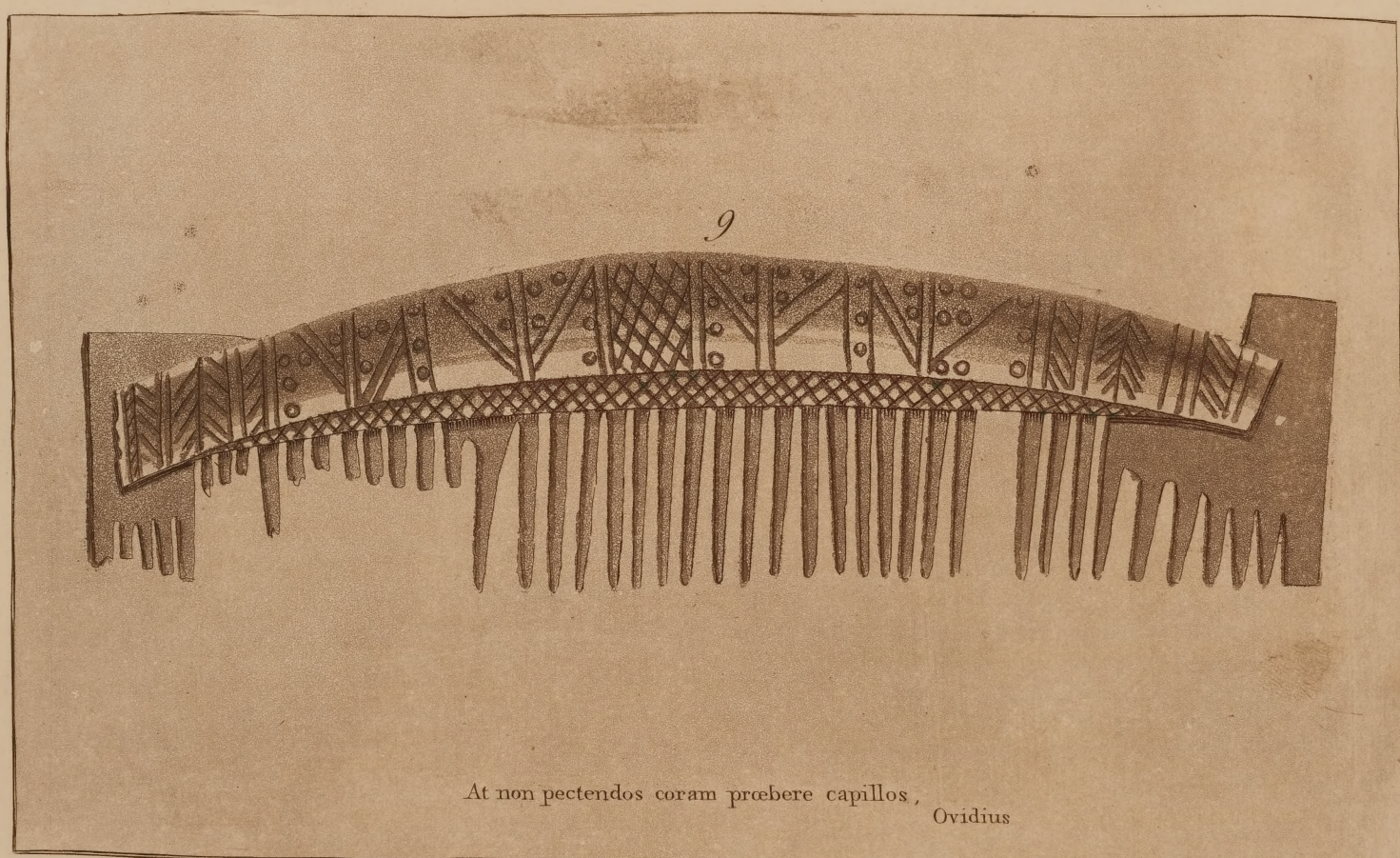
Trochiſcili, ungues, Tæniæ,
Aureæ, Illices bitortilæ.

Some commentators, on this magical *Trochus*, conceive it to be the muſical trochus, which charms or operates as a magical ſpell by its tinkling; but, as this *trochus* is evidently uſed in the ſame art of working magic ſpells as the *incantata lacertis* of Horace, Lib. 1. Sat. VIII. and the σαῦραι, *Lacertæ*, in Theocritus, ſee his ſecond Idyllium, I think it muſt imply the ὄφεις τῆ καρπὲς, *bracelets or rings* worn about the wriſts. The muſical *trochus* referred to is, perhaps, a kind of *crotalum*, bracelet, with gingling rings fixed to it; one of which is engraved in the work of the Rymſdyks, which contains ſome of the curioſities of the Britiſh Muſeum, Tab. XXIV. When Count Caylus (ſee Pl. LXXI.) deſcribes a bracelet with rings to be the *trochus* of Mercurialis, p. 219, he certainly muſt have meant the *crotalum* of the Romans. But to explain the caprice of the antients in magical inventions would exceed the bounds of the readieſt pen, and the moſt patient reference to antient authors. From the frequent diſcovery of ſuch relics in the ſepulchres of the antients, I think it almoſt beyond a doubt that they were fabricated as articles of traffic, and circulated over Europe, in that ignorant and unlettered period to which I have aſſigned them: the latter end of the fifth and beginning of the ſixth centuries.

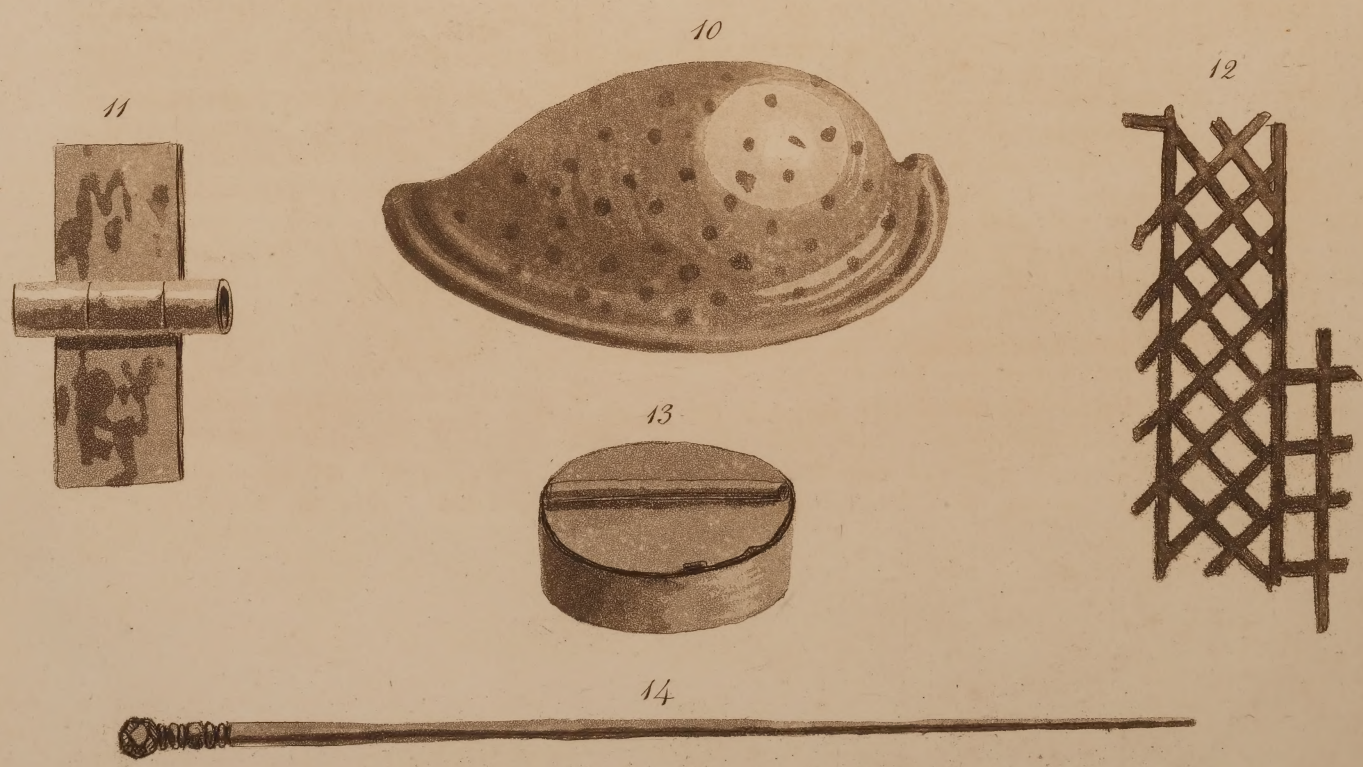
* Bartholin, p. 33, ſays, braſs *armillæ* were the ornaments of the common people: Plebeiæ plane cenſendæ æreæ. There is no doubt but rich metals were diſtinguiſhing marks in thoſe days as in the preſent. He might have ſpared his remark in compliment to the common ſenſe of his readers.

TUM.





At non pectendos coram præbere capillos, Ovidius



TUMULUS XVIII.

THIS was the companion to Tum. XVII. and evidently contained the remains of a female ſubject. The bones more perfect than the preceding one, but much inferior in ſize and ſolidity to thoſe which on repeated obſervation I have examined in thoſe graves which contain arms and other inſtruments peculiar to the men. The head to the north; the poſition of moſt of the ſkeletons found in this place of interment *.

* In ſome places of interment, the chief part of the graves are in an eaſt and weſt direction, as on Chartham Downs, near Canterbury; Kingſton, on Barham Downs; Sibert's Would, near a ſeat of Lord North's, in Kent; where two hundred and more have been explored.

The Chriſtians, from the firſt æra, interred their dead in an eaſt and weſt poſition: it may hence be inferred, that, as ſome graves are in an oppoſite direction, an alteration of ſepulchral rite was obſerved in conſequence of a different religious perſuaſion of the defunct. Many relics interred in theſe ſmall tumuli would alſo incline an antiquary to conſider them with an eye to Pagan ceremonies, particularly when veſſels have been found in them; but, as many Chriſtian rites are founded on the Gentile, and in the early ages of Chriſtianity ſeem, in a variety of inſtances, to be blended with each other, it will be difficult, at a firſt glance, to ſay whether the people inhumed in theſe ſepulchres were Chriſtian or Pagan: and, till a greater aſſemblage of facts make their appearance in the courſe of the work to give a poſitive proof, I ſhall decline to aſſign them either to the one or the other, and indeed to argue with any preciſion on their hiſtory. It is evident, as Chriſtianity gained ground, the Pagan cuſtom of burning the dead was by degrees finally aboliſhed; and both the one and the other people adopted a ſimilarity of cuſtom in their inhumation. This period may be prefixed to the time of the Emperor Theodoſius (ſee Macrobius, Saturnal. lib. vii. c. 7. p. 514.); but theſe tumuli are conſiderably of a lower date.

The dead were in theſe ſmall tumuli interred in their apparel, and ſome more decorated than others. Tertullian (ſee his Apol. l. 42.) ſays, Chriſtians in his time were ſumptuouſly entombed, perfumed, and richly apparelled. Origen, lib. i. in Job, mentions the magnificence of the primitive Chriſtians in the decoration of their dead. St. Gregory of Nyſſen beautifully attired the body of his ſiſter Macrina, who died in a monaſtery: but from the 44th Epiſtle of Pope Gregory, this honour in his time was only due to martyrs; before which it was doubtleſs general; afterwards reſtrained perhaps by ſome ſtate regulation, and finally aboliſhed by the Council of Auxerre. See Guichard, p. 518. *Fun. des Rom.*

PL.

PL. XV. Fig. 1. A CHAPLET OF BEADS: forty-one in number; for the moſt part of *amber* *, worked and poliſhed, to humour the fragments of which they are compoſed; conſequently they are of various ſhapes; ſome round, others oblong, flat, ſquare, and angular. Eight of the chaplet are of glaſs: one of which, a pellucid vitrifaction, emits many beautiful and variegated colours; two are of a ſtraw-coloured opaque vitrifaction, with wreathed pea-green ſtripes; the ſize of the ſmalleſt deſcribed in the drawing; one of a moſt beautiful ſky-blue colour of opaque glaſs: the others white, red, and ſtraw-colour; alſo opaque. Near the poſition of the neck of the ſkeleton.

Fig. 2. Fragment of an IVORY ARMILLA †: near the left ſide, apparently the ornament of the arm. It was entire in the grave, but broke in taking up.

Fig. 3. A ſpiral SILVER RING ‡ for the finger, which can be extended to fit one of any ſize.

Fig. 4. BRASS RING; much worn on the extremities; where it ſeemed to have been attached to ſome part of the dreſs. Under the *pelvis*.

Fig. 5. SILVER BROACH: gilt and enchaſed with garnets, with a kind of a delicate inlaid milling, as deſcribed in *pl.* XIV. fig. 7. The reverſe has a claſp, which received an iron *acus*, part of which is now remaining, and accreted to the ſilver. On the *os pubis*, and which ſeems to have been an ornament of the zone or girdle.

Fig. 6. CIRCULAR PIECE OF BONE §; evidently turned in a lathe, ornamented with circles, perforated in the center, and ſerved to unite the loops of the dreſs, which were introduced through the center, and turned over the inſtrument; which anſwered the end of a broach, or ſuch like devices, to compreſs the fore parts of the apparel ‖.

Fig. 8. A FRAGMENT OF GREEN TRANSPARENT GLASS **.

Fig. 9. TWO BRASS CLASPS, or TONGUES; perforated on the reverſe, apparently ſewed to the drapery, and uſed as broaches. Near to fig. 5.

Fig. 10. A SILVER-GILT BROACH, ornamented with a metallic compoſition, inlaid in the milling, as before deſcribed. As a Gothic ornament, the workmanſhip is extremely beautiful. Found on the firſt *vertebre*, and may have ſerved to compreſs the upper part of the apparel.

Fig. 11. A GOLD FLAT WIRE, which appears to have been woven with ſome kind of ſtuff; by the breadth, as deſcribed in the drawing, quantity, and poſition, where it was found near to the armilla, fig. 2. it appears to have been a BRACELET.

Fig. 12. CIRCULAR PIECE OF PERFORATED LEAD, uſed as fig. 6. for the purpoſe of cloſing the dreſs.

Fig. 13. A PIECE OF CLIPPED SILVER. Near the ſide, cloſe to the fragment of glaſs, and perhaps incloſed in the zone or the pocket.

Several fragments of IRON RINGS were alſo found in this Tumulus by the ſide of the ſkeleton, moſt probably anſwering the purpoſe of amulets (ſee note, p. 61.)

* The AMBER of theſe beads is conſiderably more brittle than the native amber found on the Britiſh coaſts.

† See this armilla mentioned in *note* to p. 6.

‡ A ſimilar ring occurred in this range, in another grave, with female ornaments.

§ See a ſimilar inſtrument engraved in the plate of *Miſcellaneous Relics*.

‖ A ſimilar kind of contrivance to anſwer the purpoſe of a broach, or buckle, is deſcribed in Rubenius.

** At the Kingſton range of tumuli on Burham Downs, Mr. Fauſſett found a *fragment of green glaſs*, with other female trinkets, ſomewhat about the ſame ſize. It is evident, from theſe fragments, that the antients run their glaſs into plates of conſiderable thickneſs. They do not ſeem to have been the remains of any veſſels, but broken off from plane and horizontal ſurfaces of large dimenſions.

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TUMULUS XIX.

On CHATHAM LINES; the bones ſmall, and much periſhed.

PLATE XV. Fig. 13. EIGHT AMBER and TWO VARIEGATED GLASS BEADS. Thoſe of glaſs are deſcribed in the drawing with convoluted ſtripes. The ſtripes yellow, on a black opaque ground. Found near the neck of the ſkeleton.

Fig. 14. A PETREFIED ECHINUS LATOCLYTHUS, or button-ſtone *. Found with an amber-bead on the ſide of the ſkeleton.

Fig.

* On the firſt diſcovery of this foſſil, I conſidered it as having been thrown into the grave with the adventitious ſoil; but as it was a petrefaction of the *yellow ſilex*, and therefore heterogeneous to the black ſilecious and white ſparry echinites found in chalk, its native bed having been of loam and gravel; and from its poſition alſo in the grave, among other relics depoſited with the body; I am inclined to believe it was carried about the perſon when living, as an *amulet*; and to which uſes they ſeem to have been applied by the antients. Pliny ſays, if this ſhell-fiſh be worn on the neck, arms, or any other part of a pregnant woman, it will hinder abortion, and be productive of other favourable effects; and, if preſerved in ſalt, and uſed as an *amulet*, it will cauſe inſtant labour: for which virtue it was called by the Greeks *Odinolion*. (Lib. xxxii. c. 1.) In Scotland, the peaſants have at this day a belief in the virtue of theſe foſſils. They are called by them *cock-knee ſtones*, and mentioned by Lhuyd in his Obſervations on Wales; who ſaw them in Scotland; (ſee alſo Thoreſby's Leeds) where they are called *amulets*. Naturaliſts enumerate ſixty ſpecies of this foſſil, evidently a petrefaction of the *ſea urchin*, and of various ſizes, from a large orange to the ſpecimen deſcribed in fig. 14. In their natural ſtate they are armed with ſpines, and which differ in length and ſhape, according to the nature of this kind of ſhell fiſh. The *Echinites mammilliares*, with hemiſpheric eminences, in the form of nipples, is frought with ſpines three inches in length, and the ſixth of an inch broad. Some of the other kinds have them not exceeding half an inch in length; ſharp, and thin.

They were alſo called by the antients *remora*, or ſtay-ſhip; and Pliny (ſee the afore-cited chapter) relates a ſtory, that Antony was retarded in a voyage by it; and that a ſhip with an hundred

 rowers,

Fig. 15. A BRASS TWEEZER. On the right ſide near the pelvis, and with FIG. 14. 16 .17. The body in the meridian.

Fig. 16. A PIECE OF LEAD adhering to ſome fragments of iron: the end curvated, to ſerve the purpoſe of a hook.

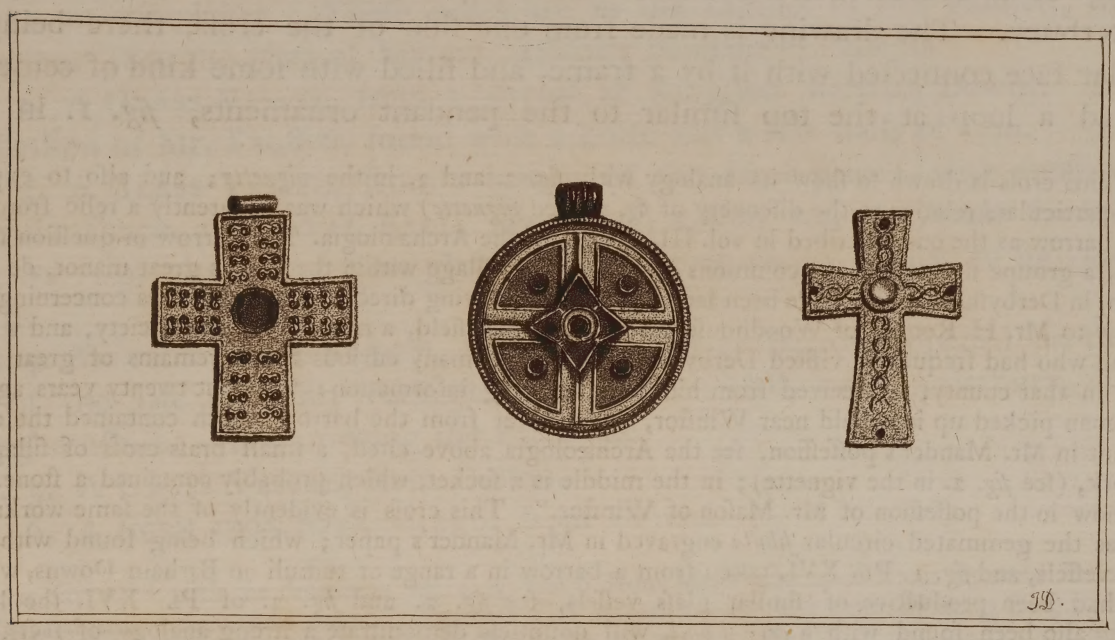
Fig. 17. AN IRON RING *. On the right ſide near to fig. 14.

rowers, in which was the Emperor Caligula, was withheld in her courſe, when the reſt of the navy proceeded with conſiderable rapidity. Abbé Fortis, in his Travels into Dalmatia, where the mariners ſtill entertain the ſuperſtitious belief of the antients on their power of retarding a ſhip on her paſſage, ſays, they are called in the Archipelago *Paklara*; and attempts to aſſign ſome reaſons why there may be ſome truth in Pliny's wonderful relation; but I think very unſucceſsfully. The *echinus*, if the ſame kind of ſhell-fiſh ſo named by the moderns, is alſo called *remora* by Lucan, lib. VIII. who, like Pliny, attributes the ſame property to it:

Non puppim retinens, Euro tendente rudentes,
In mediis echeneis aquis———

Pliny ſays, the Greek writers have ſaid much on its medicinal property.

* See ſimilar ſpecimens PL. VIII. Nº 2. PL. XIV. fig. 3.



MISCELLANEA ANTIQUA; VETERIS AEVI MONUMENTA.

———CARPAMUS DULCIA, NOSTRUM EST,
QUOD VIVIS, CINIS, ET MANES, ET FABULA FIES.
PERSIUS.

THERE is here aſſembled a variety of ſepulchral relics, ſimilar in reſpect to their workmanſhip, and which were deterred from *tumuli* of ſimilar conſtruction to thoſe deſcribed in the foregoing ſheets. The curious reader will conſequently be enabled to form comparative deductions; his eye gratified by a repreſentation of the relics themſelves, in contemplating ſome particulars of the art and cuſtoms of the antients in reſpect to their modes of common life, as well as to their funereal ceremonies.

Drawings muſt always ſuperſede a verbal deſcription, but it would be an endleſs labour to exhibit every antient relic under this feature, which are produced from ſepulchres; ſome repetition might alſo occur, and, unleſs a proper ſelection be made, time and trouble may be diſſipated. Such things therefore, under the head of MISCELLANIES, will be produced as will only ſuffice to explain and perpetuate the ceremonies of interment of an antient race of people, to whom theſe ſmall conic ſepulchres are attributed.

PLATE XVI.

Fig. 1. A SILVER CROSS * from a barrow at Kingſton Barham Downs, near Canterbury. The drawing is made from one ſide of the croſs, there being a ſimilar face connected with it by a frame, and filled with ſome kind of cement: it had a loop at the top ſimilar to the pendant ornaments, *fig.* 1. in the

* This croſs is drawn to ſhow its analogy with *fig.* 2. and 3. in the *vignette*; and alſo to explain ſome particulars relative to the diſcovery of *fig.* 2. (ſee *vignette)* which was apparently a relic from the ſame barrow as the one deſcribed in vol. III. p. 274, of the Archæologia. The barrow in queſtion made one of a groupe ſituated on the commons of Winſtor, a village within the King's great manor, de Alto Pecco, in Derbyſhire, which have been lately encloſed. Having directed ſome enquiries concerning this barrow to Mr. H. Rooke, of Woodhouſe Place, near Mansfield, a member of our ſociety, and a gentleman who had frequently viſited Derbyſhire, to explore many curious Britiſh remains of great antiquity in that county, I received from him the following information: "About twenty years ago, a "woman picked up in a field near Winſtor, and not far from the barrow which contained the orna- "ment in Mr. Mander's poſſeſſion, ſee the Archæologia above cited, a ſmall braſs croſs of fillagree- "work, (ſee *fig.* 2. in the vignette); in the middle is a ſocket, which probably contained a ſtone. It "is now in the poſſeſſion of Mr. Maſon of Winſtor." This croſs is evidently of the ſame workmanſhip as the gemmated circular *fibula* engraved in Mr. Mander's paper; which being found with two glaſs veſſels, and *fig.* 1. PL. XVI. taken from a barrow in a range of tumuli on Barham Downs, which alſo had been productive of ſimilar glaſs veſſels, ſee *fig.* 2. and *fig.* 3. of PL. XVI. the latter having alſo been found with a *cryſtal ball*, will doubtleſs demonſtrate a ſtrong analogy of facts, and greatly tend to prove that theſe ranges of *tumuli*, ſituated at thoſe remote diſtances in Britain, did appertain to a ſimilar people. See the ſtriking analogy alſo of theſe veſſels, and a *cryſtal ball*, in PL. V. N° 2. fig. 2. and 7.

Croſſes, doubtleſs, are very preſumptive emblems of Chriſtianity; and though it can be proved that the antients, particularly the Greeks, uſed them on their coins and as deities, emblems of the *deus regenerator*, or great prototype of Bacchus, yet we ſhould not enter into an enquiry which may poſſibly lead us into a diſquiſition too complicated to throw light on the ſubject, and do injury to the moſt natural way of accounting for the diſcovery of them in tombs. Fig. 1. *Pl.* XVI. was a pendant ornament moſt probably of the neck, like *fig.* 1. 2. 3. in the *vignette*. Monetas Helenæ Auguſtæ, et *inventæ crucis*, antiquitus cuſas præſens eſſe remedium *adverſus* MORBUM COMITIALEM. T. Boſius, lib. XV. cap. 12. Here is the *croſs* adopted on the coin of Helena, the mother of Conſtantine, as a charm or preſervative againſt the falling ſickneſs. See a perforated coin of Conſtantius, in Chifletius, p. 271. the reverſe a croſs between two figures with croſſes on their heads, and the ſame in their hands; alſo a coin of Heraclius, the reverſe a croſs of the exact form of fig. 3. in the vignette; which will ſerve to explain the two penſile ornaments found in a tomb; (ſee the Archæol. p. 371). This coin was evidently worn as a neck ornament; it is inciſted with a corded hoop, and a loop at the top to hang it by. Veteres nummi geſtabantur e collo, ut pretioſa monilia; quod fiebat aut circulo quo includebantur, *aut foramine* quod erat in ſummâ eorum parte. Multi enim hodieque reperiuntur, qui aut *limbo circumdati ſunt, aut perforati.* Ludovicus Savotus, cap. 7. part I. See thoſe found in *Pl.* II. of this work. Marcarius de Gemmis Burilidianis ſays, they were ſuſpended at the neck, not only to *avert the evil, but to effect the good.* Bartholine ſays, that the primitive chriſtian women ſuſpended the croſs to the neck of their children, as a charm to remove evil from them. The Pagans had obſcene amulets for this purpoſe, ſacred to their *cunina dea*, or cradle-goddeſs. All relics of this nature may therefore reaſonably be eſteemed as *amulets* as well as ornamental. Conſtantius Preſbyter, in the life of St. Germanus, anno 429, ſays, "caſting his eye on the "ground, he ſaw a braſs coin with a *croſs* upon it, which, gathering up, he wore it ſuſpended round "his neck, in commemoration of St. Genoneve, who had endowed the ſpot." Moſt probably a coin of the lower Empire, which have frequently croſſes upon them. We may hence infer, that *croſſes* were worn as types of Chriſtianity; that *fig.* 1. 2. and 3. (ſee VIGNETTE) were relics of a people devoted to it, anſwering the purpoſes of religious as well as ornamental purpoſes, and in ſome caſes uſed as amulets. They have frequently been found entombed with dignified eccleſiaſtics. Tillet, in his Funerals of the antint Kings and Queens of France, ſays, the *croſs* was laid at the feet, and entombed with the regalia. In Weſtminſter Abbey, in the reign of James I. were found a gold *croſs and chain* in a tomb. It is a cuſtom at this day in catholick countries to depoſit croſſes with the dead, as well with the clergy as laity. It would be uſeleſs to enlarge on this ſubject, as many diſcoveries and books concur to prove the cuſtom of entombing *croſſes* with Chriſtians; and therefore, whenever they occur in barrows or tombs, we may naturally be inclined to judge them of chriſtian origin. The Pagans alſo may poſſibly have worn them as amulets or ornaments; and traffic may have introduced them from the places where they were manufactured: for by the ſtyle of workmanſhip, it appears that theſe relics, *fig.* 1. in PL. XVI. and *fig.* 1. 2. and 3. in the *vignette*, compared with many others from theſe ſmall conic tumuli, were the manufacture of ſome particular country.

VIGNETTE, Fig. 1. is gold, inlaid with carbuncle, or ruby, in Mr. Fauſſett's cabinet; found in a barrow at Sibert's Would or Shepherd's-well in Kent, with other relics. Fig. 3. is a *ſilver croſs* from a barrow at Chartham, alſo in Mr. Fauſſett's cabinet, found with other relics.

vignette. The contents of this grave conſiſted of beads, twelve of which were amethyſts; two pendant ornaments, one of which was a garnet in gold; the other a purple ſtone ſet in ſilver, perhaps *lapis lazuli*; a gilded pin and inſtrument like an ear-picker. Theſe relics are in the cabinet of Mr. Fauſſett, of Heppington. See the plate of MISCELLANEOUS pendant ornaments.

Fig. 2. A GLASS VESSEL, from a barrow at Kingſton Barham Downs. In the poſſeſſion of Mr. Fauſſett, found with a knife and a few nails of iron.

Fig. 3. A GLASS VESSEL, from a barrow of the ſame place; with another of a ſimilar ſhape, a CRYSTAL BALL, *ſome beads*, *a ſilver pin*, *two ſlender knotted ſilver wire rings*, having a blue glaſs bead ſtrung on each; ſimilar to fig. 10. of *Pl.* II.

Fig. 4. AN IRON SPEAR-HEAD *, from a cluſter of barrows opened on the eſtate of the late Sir John Vanhattem, of Dinton Hall, near Ayleſbury, in Buckinghamſhire. The drawing the exact ſize.

Fig. 5. A GLASS VESSEL, from Dinton.

Fig. 6. A ſmall IRON SPEAR-HEAD, from Dinton.

* I was favoured with the drawings, fig. 4. 5. and 6. from Mr. Claxton, of Great Ormond Street; who informed me, "they were dug up, together with human bones, in a field adjoining Sir J. Van-"hattem's Summer-houſe, near the road from Dinton to Thame, in 1769."

Having acquaintance in that neighbourhood, and from the nature of theſe relics conceiving they were the produce of ſeveral *tumuli*, I was determined on a viſit to the ſpot, to proſecute, under favour of leave, a further reſearch; but my abſence from England on the continent prevented me: ſince which, the death of Sir John has made me give up all further views. I ſhall here introduce the eſſential of a letter which I received from this gentleman, which will ſhow theſe relics to have been the produce of more than one grave; and alſo afford a ſtrong reaſon for preſuming that *fig.* 5. was not depoſited with fig. 4. and 6.

"*Dinton-Hall*, 21 *Feb.* 1786.

"With the *cup* repreſented by Mr. Claxton's drawing, I found one perfect ſpear, and ſeveral pieces "of iron, ſo corroded with ruſt, as to make it difficult to ſay what they were; but from their ſize, I "conclude them to be ſpears, and eſpecially as I took one of them out of the neck of a ſkeleton, "*dug up near the ſpot where the* CUP *was found.* In the ſame place I found many, twelve bodies at "leaſt: the bones of three entire, and many ſculls and parts of other bodies. If you will do me the "honour of a viſit, I will reſume my ſearch, which I have diſcontinued ſome time. If you could "make it convenient to come ſoon, we might probably make ſome diſcovery worth your notice."

As ſeveral ſkeletons were found, and, as Sir John obſerves that the cup was diſcovered near the grave which contained the ſpear, I ſhould apprehend it was depoſited in the interment of a female body, ſuch relics being uſually found in theſe caſes; and that other relics were ſcattered by the workmen, or perſons preſent, through the want of care and diligent attention: ſuch as *beads*, *fibulæ*, &c. The *ſpear-head*, uſually depoſited near the neck of the body, cauſed Sir John to apprehend the weapon was ſtricken into the perſon when alive; and hence an inference might be drawn to prove theſe remains to have been interred after ſome hoſtile event. But frequent diſcoveries of this nature already delivered in the courſe of the work, will doubtleſs ſatisfy the reader that they ſhould be aſſigned to ſome nation or clan of people of a peaceable æra in hiſtory; or rather, that they are not with propriety to be aſſigned to honours ſhown the dead on any warlike occaſion. A people in a ſtate of peace do neceſſarily bury their dead as well as thoſe in a ſtate of war. This remark would be an inſult to the good ſenſe of the reader, was it not a conſtant, I may ſay almoſt a general maxim, for perſons to favour the opinion of warlike diſaſters being the cauſe of theſe kind of interments. On ſuch conceptions hiſtory is conſulted, and a page produced, to prove that a battle had been fought at ſome diſtant period in the Annals of Britiſh hiſtory, on or near the ſpot where the caſual diſcovery was made.

Fig. 5. has convoluted raiſed cords upon it, ſimilar to the glaſs veſſels, *fig.* 2. and the veſſel, *fig.* 7. N° 1. *Pl.* V. The ſpears are evidently of the ſame ſhape and ſize of a conſiderable number which I have taken out of tumuli, and ſome of which have been engraved in this work. The cones of the barrows at Dinton have been levelled by tillage: they were once raiſed in a bell-like faſhion, like thoſe deſcribed in the firſt page of the work, and of the ſame ſtructure; they will therefore evidently claſs with thoſe heretofore deſcribed, and refer to a ſimilar race of people. The barrows at Winſtor, in Derbyſhire, have the ſame analogy, and will admit of ſimilar deductions.

PL. XVII. Fig. 1. 2. 3. and 5. GLASS VESSELS *, found in Roman urns, placed in the aſhes. The drawings the exact ſize.

Fig.

* I have thought proper to ſelect, from a variety of antient glaſs veſſels in my cabinet, a few ſpecimens, which are uſually called by antiquaries *Lachrymatories*; which may poſſibly throw light on the nature of the *glaſs veſſels*, heretofore deſcribed as peculiar to the ſmall *tumuli* of a conic form found in cluſters. *Fig.* 1. was taken out of an urn with aſhes, and evidently placed in it to contain ſome liquor.

The ſhape is very ſingular, as it reſembles very much a modern tumbler. Fig. 2. 3. and 5. of very thin glaſs, found with aſhes in urns, muſt have alſo contained liquors; but whether tears, unguents, or balſams, ſeems to be the queſtion. As the forms do frequently vary, it would be reaſonable to conclude their contents did alſo vary. No paſſage in antient authors, or ſepulchral inſcriptions, has hitherto come under my obſervation to juſtify an aſſertion, that theſe veſſels contained *tears*. The only paſſage to be cited for this purpoſe, is from the 56th Pſalm, "put thou my *tears* into thy *bottle*." Whether the paſſage is to be apprehended allegorically, or applicable to the cuſtom of depoſiting tears with the dead, is not yet ſatisfactorily explained: but, if referable to a ceremony of burial, the cuſtom of putting tears into a bottle muſt have exiſted 300 years before the foundation of Rome, and 1048 before the Chriſtian æra, and in this caſe muſt not be conſidered as Roman. I am chiefly governed by Kirchman De Fun. Rom. who has cited no paſſage relative to the actual depoſit of theſe tear bottles. The antients often ſpeak of tears being ſhed over the dead and their aſhes; but do not mention theſe veſſels as applicable to ſuch uſes. In cap. VIII. p. 321. he ſays, Collecta igitur ad hunc modum oſſa ac cineres, vinoque et aliis odoribus interdum et lacrymis *perſperſa* ac *irrigata*, in monumentum condebant. Wine, ſweet odour, and tears, are here only ſaid to be ſhed and ſprinkled over the aſhes; urns have alſo been found with perforations on their lids apparently for theſe purpoſes.

Mr. Whitaker, in his Hiſtory of Mancheſter, ſays, a lachrymatory with an urn, a Roman coin, and a claſp, were found anno 1765 and 1766 in the artificial bank at Caſtlefield. The *lachrymatory*, he adds, *was half filled with tears*. The lenity of Fabricius, a celebrated antiquary of the laſt century, (ſee his life by Gaſſendus), inclined him to wiſh that authors ſhould ſpeak with forbearance of each other—indeed no detraction is here meant from Mr. Whitaker's merit as an antiquary; but it is abſolutely neceſſary, though a matter of no great literary moment, to diſpute the aſſertion, that Roman tears could be preſerved to this day in a bottle. Even the Roman *Cecuban* and *Falernium* would loſe their characteriſtic flavour, if not be wholly evaporated, as was the caſe of the wine ſuppoſed to have been contained in the large *amphoræ*, jars, and other veſſels, found in the ruins of Pompeia. Surely in this caſe human tears would loſe their briny quality alſo. Several ſpecimens of theſe veſſels, in my cabinet, ſeem to have contained incraſſated ſubſtances: an opaque or cloudy coating is adhering to the inſides, but evidently not the *armatura* or *electrum* found on ſpecimens of antient glaſs. Phials, or veſſels of this nature, contained luſtral waters, as well as aromatic liquors, and were uſed by the Romans as amulets, and carried about them in ſuperſtitious ceremonies, to avert the effects of accidental contaminations. *Preficiæ*, or hired weepers, were doubtleſs commonly attendant on theſe obſequies, and tears were perhaps ſhed in abundance; but it appears rather extraordinary how they ſhould introduce them into the apertures of theſe phials. *Fig.* 1. would likely be attributed to an unguent or luſtral veſſel. *Fig.* 5. the ſame: they were found in the aſhes like *fig.* 2. and 3. which poſſibly, notwithſtanding the ordinary acceptance of them, might alſo be adopted for ſuch purpoſes. When burning the body was diſuſed, on the introduction of Chriſtianity, the ſame kind of rites were continued among the early Chriſtians. See Euſebius, lib. II. cap. 16. de Marino Mar. before cited; and Prudentius hymno in exequias defunctorum. Holy oil and holy water were occaſionally uſed, and moſt apparently depoſited with the body; hence theſe veſſels, originally invented by the ſuperſtition of the Pagans, and continued many centuries after the Chriſtian æra in the cuſtoms of the converted. See further particulars relating to veſſels found in tombs in *note* to p. 44. From theſe conſecutive arguments, it will be natural for the reader to conclude, that fig. 5. and 6. were veſſels expreſsly fabricated for funereal obſequies, and interred with the dead replete with luſtral water, oil gums, ſweet odours, and *poſſibly*, in ſome caſes, tears alſo. When they occur, as in fig. 5. PL. XVII. fig. 2. and 3. PL. XVI. they may be ſuppoſed to have contained balſams; and Doctor Mortimer, in his Manuſcript, which will be printed in the courſe of this work, whether fancifully, or in reality, has aſſerted that fig. 7. N° 1. PL. V. did emit a perfume when firſt taken out of the barrow. It has been ſaid, that no mention is made, either in the writings of the antients, or in any of their inſcriptions, of the actual depoſit of tears in a bottle with the aſhes. In Gruter, I believe the expreſſion occurs, "*cum lacrymis poſuere*;" but this does not imply the actual depoſit of the tears. It is a figurative expreſſion of grief; and means interment accompanied with the ſorrow of ſurviving friends. Tears were evidently ſhed over the aſhes, and poſſibly might alſo have been inhumed with them in phials, Roman ſuperſtition being adapted to any ſuch purpoſes; but the aſſertion is, that no ſtrict authority is at hand to prefix theſe bottles to ſuch uſes. Dr. Brown, in his little elegant treatiſe on Urn Burials, p. 33, cites Lazius, who ſays, that ſepulchral veſſels have been found with a vinous ſpirit in them; more poſſible and probable than the preſervation of Roman tears in a phial, which muſt loſe all ſaline flavour, and render it extremely difficult for any palate to aſcertain whether the liquor in the phial heretofore cited actually contained human tears, or only a little lympid water filterated through the incumbent ſoil. The Opimian wine of the antients, which Petronius Arbiter aſſerts will hold its quality a

hundred

Fig. 4. A GLASS VESSEL, five inches in diameter, the ſame in depth, found in a grave in Minſter Church Yard, in the Iſle of Thanet, at the depth of about ſeven feet. From the account in the St. James's Chronicle, in November, 1786, it appears, that the ſkeleton was near eight feet in length, and the veſſel placed over the ſkull. It is of green glaſs, and has ſixteen ornamental cords upon it, ranged or convoluted like the glaſs veſſels, *fig.* 2. 5. PL. XVI. and other veſſels diſcovered in the ſmaller tumuli. I was favoured with the drawing by Mr. Boys, of Sandwich. The glaſs is in the poſſeſſion of a bricklayer at Minſter. The ſize of the ſkeleton ſeems to be exaggerated; the wonderful is too apt to intrude itſelf in theſe kind of diſcoveries. It is called the grave of a Dane; but from ſimilar diſcoveries, the grave moſt probably exceeded the date of the church, and therefore ſhould by analogy claſs with thoſe deſcribed in PL. XVI. See a note on this veſſel, p. 52.

Fig. 6. A GLASS VESSEL, from Woodneſborough, near Sandwich. The drawing ſent by Mr. Boys, who has lately received a *fibula* from thence. Thirty of theſe kind of veſſels were found very near the conical hill there ſome years back.

As theſe veſſels bear ſo ſtrong a reſemblance to each other in their workmanſhip, and as they ſeem to have much peculiarity in their ſhape, they will doubtleſs be acceptable to the curious antiquary.

hundred years, might induce Wolfgangius Lafius to talk with ſome authority of veſſels containing vinous odours: but I very much doubt that any precedent can be found to vouch for the poſſibility of preſerving the flavour of ſepulchral tears in a bottle fourteen hundred years; which Mr. Whitaker has aſſerted in his Hiſtory of Mancheſter. If this gentleman had actually taſted the contents of the phial, we ſhould rather incline to think ſome wicked by-ſtander had been ready with a little ſalt and water to put into the Roman phial: tricks of this nature are not unuſual with perſons who are curious after antient reſearch. I myſelf was once directed to a pretended antient tumulus, which I opened in the preſence of ſome friends, and to their great ſatisfaction produced the bones of a horſe. The gentleman, at whoſe houſe I was viſiting, had directed me to a ſpot where a favourite old hunter had been buried. I had anticipated the jeſt, and was equally pleaſed to favour their laugh by giving into it. On a ſearch into a grave at Aſh, in Kent, a friend and antiquary, then preſent, cauſed a modern bead, manufactured for the African ſlave-trade, and like the one engraved in Camden, called the Glin Nadroeth, or Druid charm, to be conveyed into a cluſter of antient beads in the grave. I confeſs, on firſt ſight, I was rather ſurprized at the diſcovery; but when he ſees this ſheet, he will recollect, that I inſiſted on a trick being played me, and which made him confeſs the fact before it was his intention to undeceive.

THE ſucceeding plate contains miſcellaneous relics from the graves of women, and which ſeem to have been connected with their attire: they will afford a curious retroſpect on antient arts and cuſtoms; and diſcover to modern times, that many of its uſeful and ornamental particulars, relating to perſonal and domeſtic uſes of women, are of a more remote invention than curſory obſervation or conjecture have too generally adopted. Though the ſtupendous veſtigia of Greece and Rome are not here detailed, antiquaries may derive no ſmall ſhare of curious matter from the inſpection of theſe relics; which, though not of equal beauty to the ruins of Attic architecture, or to the ſtatuary of a Phidias or Polycletus, may notwithſtanding eſtabliſh many intereſting facts, which have been long diſregarded by the contemplative eye fixed on more ſtriking remains of the antients.

PLATE XVIII.

FIG. 1. A BRASS BOX, containing thread: from a barrow at *Shepherd's Well* *, found with other relics.

Fig. 2. INSTRUMENTS apparently for the teeth and ears: from a barrow at Kingſton, Burham Downs; opened anno 1767, by Mr. Fauſſett.

Fig. 3. A BRASS INSTRUMENT accreted to a lump of iron: apparently uſed as a claſp to connect a garment. From Chartham Tumuli, opened by Dr. Mortimer †.

Fig. 4. A BRASS INSTRUMENT, found with Fig. 3.

Fig. 5. Found with fig. 3. See a FIBULA ſomething ſimilar to Fig. 3. and 5. in Montfaucon, Vol. III. Tab. 29.

Fig. 6. A BRASS PIN ‡, ſet with a garnet. Chartham, opened anno 1773.

* *Sibertſwold*, now Shepherdſwell, in Domeſday *Sibertſwalt*; Saxon, *Siberts Wald*; Wald Domain, Sibert's Demeſne or Wold, is locus indigus ſylvæ, Planities, a Down. This village, which takes its name in part from the Down, and from the name of a Saxon, is in Kent, near Walderſhare, a ſeat of the Earl of Guildford; from which, at about three quarters of a mile diſtance, is a down; on which are ſituated, at no great diſtance from each other, two ranges of *tumuli*; conſiſting of two hundred. In all probability there exiſted many more, but which are now obliterated in part perhaps by cultivation and the excavation of roads, which traverſe the burial-place in ſeveral directions. Theſe barrows, I am informed, were opened by Mr. Fauſſet. In the year 1782 I viſited this range, and, on a cloſe inſpection, found they had all been explored, moſt probably by the above gentleman, in whoſe collection of ſepulchral relics fig. 1. is depoſited. For further particulars, ſee the plan and deſcription of theſe barrows at Shepherd's Well.

† See ſome particulars relating to theſe *tumuli*, p. 20. TUMULUS V.

‡ Theſe relics are not unuſually found on Roman ſtations. I have ſeen ſeveral from Reculver and other places: ſome I have in my poſſeſſion. See a pin, pl. IV. fig. 4. to ſhew their affinity, and to aſſort with fig. 1. as an implement of houſewifry.

Fig.

Fig. 7. A BRASS NEEDLE. Kingſton; the barrow opened by Mr. Fauſſet, anno 1771.

Fig. 8. An inſtrument, *probably for the teeth.* Kingſton: in Mr. Fauſſett's cabinet.

Fig. 9. AN IVORY COMB *.

Fig. 10. LARGE INDIAN COURY †. In Mr Fauſſett's cabinet, from the range of barrows at Kingſton Burham Downs, opened anno 1771; found near or among *the remains of a box*, with *a foſſil ſcrew*, *armillæ*, *ſhears*, *remains of iron work*, &c. Mr. Fauſſett has three other ſpecimens of theſe *ſhells*, taken from barrows, much calcined by laying in the earth.

Fig. 11. A BRASS HINGE of a box, found at Chartham, in the barrow with Fig. 3, 4, and 5.

* In Mr. Fauſſett's cabinet, from a barrow at Kingſton Barham Downs, anno 1771, with other relics. See Browne's Urn Burial, p. 23. combs found in an urn; alſo Montfaucon, where a comb is deſcribed as found in an urn, diſcovered near the Vatican, with other relics. Mr. Fauſſett has ſeveral from barrows; ſome ornamented with braſs.

† This ſhell ſhould claſs with the *Ithyphallica* of the antients, worn or carried about the perſon as amulets, by the Romans called the *vota Veneri*; ſee an engraving of a ſmaller one as a pendant ornament, in a work by the Rymſdyks, of ſome relics in the Britiſh Muſeum, Tab. XVIII. They are frequently attached to antient *priapi* of bronze; and, in the acceptance of the higher mythology of the Greeks and Romans, they are to be conſidered as the emblems of the *Deus regenerator*. How far the mythology has been perverted or changed by the ſucceeding ages of the Romans, will leave room for ſpeculation; but I believe, in general, it will leave little doubt but the whole is to be conferred on the worſhip of Pan. The antient marbles and enſigns of this deity are varied in the moſt whimſical as well as ſublime degree: ſometimes aſſuming the dove connected with the virile organ; the latter allated only, without any feminine type: in this caſe the deity is repreſented in his active ſtate; and when the Ithyphallica aſſume wholly the female form, he is conſidered as paſſive. From a repreſentation by emblematic ſigns, the great and univerſal plaſtic hand of Nature is delineated in antient marbles, in the human animal, reptile, and in the ſhape of birds; all denoting the wiſdom of the deity, thus ſublimely comprehended by the antients. The Python, or the ſerpent, the ox, the dove, all blended together, and frequently with the *Ithyphallica*. They are often noted under the *tauriform*, the Greek emblem of Bacchus, and as often allated with the Python. Bartholine, de Puerperio Veterum, p. 160, ſays, they are worn as amulets on the necks of children to preſerve them from incantations. Theſe amulets oftentimes have one end in form of the generative member; and the other the thumb thruſt through the finger, which indicates an obſcene purpoſe. This ſeems to ſupply the female characteriſtic ſign, which in ſome of theſe antient relics has the ſame prefixed to it. Varro, lib. VI. ſpeaks of them as the amulets of children; and they ſeem to be mentioned by Plautus, Milit. Act V. Sc. I.

Quaſi puero in collo pendeant CREPUNDIA.

Bartholine alſo believes them in ſome inſtances to have been ſacred to the *Dea Cunina*, or Cradle Goddeſs; a very learned and very probable conjecture. See a treatiſe on theſe antient amulets, in Recherches ſur l'Origine et les Progres des Arts de la Grece. Liv. I. Chap. III. p. 183 and 397.

Sir William Hamilton, in his Letter publiſhed by Mr. Knight, in his account of the remains of the worſhip of Priapus, ſays, "that theſe ſhells are uſed as amulets and as ornaments of dreſs, at this "day, by the women and children of the lower claſs at Naples. That the modern amulets moſt in "vogue repreſent a hand clinched, with the point of the thumb thruſt betwixt the index and middle "finger; the next is *a ſhell*; and the third is a half-moon. Theſe amulets, except *the ſhell*, which is "uſually worn in its natural ſtate, are moſt commonly made of ſilver, but ſometimes of ivory, coral, "amber, cryſtal, or ſome curious gem, or pebble." He alſo adds, that the ſhell, *concha veneris*, is evidently an emblem of the female part of generation. This ſhell is called by Sir William Hamilton in alluſion *concha veneris*; but in conchology, Linnæus gives it the generic name of Cypræa.

Theſe ſhells were evidently introduced by the Romans from India, and thus circulated over Europe conſiderably before the period to which I have prefixed theſe ſmall conic barrows; from the middle of the fifth to the ſeventh century. The Indias were known to the Romans in Pliny's time, lib. VI. cap. XXI. where the coaſt of the Arii is mentioned as having an iſland at the diſtance of twelve miles, called Bibaga, famous for ſhells. *Bibaga, oſtreis et conchyllis referta.* Many coins of Veſpaſian and Tytus have been found in India; and this *ſhell*, with various other facts of a ſimilar nature, concur to prove that the Romans had an open traffic with the Indians: a circumſtance which their writers alſo mention, and which is here exemplified in a pleaſing manner by the diſcovery of fig. 10. in a Britiſh ſepulchre.

Fig. 12. A curious ſpecimen of a fragment of A LEATHER GIRDLE *; from a barrow of a cluſter at Beakſbourne in Kent, opened by Mr. Fauſſett, found with other relics.

Fig. 13. A BRASS BOX †, with a hollow cylindrical piece of the ſame metal traverſing the lid, and ſodered to it; apparently a contrivance to keep it ſhut. Found 1780 on Chatham Lines, in a barrow near the left ſide of the ſkeleton, with an ornamental piece of braſs, amber beads, a buckle, and a knife, cloſe to it. The bones ſmall and ſlender.

Fig. 14. A BRASS PIN ‡, at the back of the ſcull, in the ſame grave with Fig. 13.

* Several ſpecimens of theſe leather girdles, or ſtraps, one with a ſilver buckle connected to it' ornamented with garnets, and ſome of the ſhanks under which the ſtrap was paſſed, were found in the Chartham groupe of tumuli. See leather preſerved in a braſs girdle, *pl.* VI. fig. 10. and Dr. Mortimer's Manuſcript.

† I ſuſpect this box was uſed as an amulet, propitious to the favourite wiſhes of the female in whoſe grave it was depoſited:

—— quod nil animis in corpora juris
Natura indulget. *Steriles moriuntur*, et illis
Turgida non prodeſt condita *pyxide Lyde*.

JUVENAL.

The Lydian women ſold theſe kind of boxes, which incloſed an ointment as an amulet favourable to the procreation of children. See Statius. Hoc plaudunt grege Lydia tumentes, &c. conjugal pledges to ſecure eſteem and fertility; many Roman women were diſcarded by their huſbands when proved to be fruitleſs; *Claudian in Eutrop.* This privilege of the huſband was engrafted in the Roman laws, and which cauſed the wives to be deſirous of having children; and to expoſe themſelves naked to the *Luperci*, or prieſts of Pan, in the month of February, with indecent geſticulation, to receive ſtripes with a goat's ſkin. Fortunatus Sacchus, in his Myrothecium, lib. 1. cap. 44. ſays, that Lyde ſignifies a ſpider, ſo called from *Arachne*, the Lydian woman, turned into a ſpider; and who, in his Commentary on the words of Juvenal, ſays, *Condita in pyxide turgida*, ſhould imply a *ſpider* that was encloſed in a big-bellied box of a round form, with ointments, and conſidered as having a peculiar virtue againſt ſterility. Therefore in this perſuaſion the Roman women carried a ſpider about them in a box: and to preſerve it from corruption and offenſive ſmell, they incloſed it in ſweet ointment. This confidence in the virtue of fertility attributed to the ſpider may perhaps ariſe from the ſpider called *Phalangium*, which Pliny ſays, lib. 11. cap. 24. brings forth 300 young at a time. *Pariunt autem et tricenos*; all ſpiders are prolific. Junius, an old commentator on Juvenal, in his criticiſm of this paſſage, found this *charm* of a ſpider mentioned in a very antient manuſcript; and therefore, as the ſize of Fig. 13. ſeems ſo little adapted to any other uſe, it may not be unreaſonably conſidered as the LYDIAN BOX, or charm to promote fertility.

‡ Theſe pins, when found in tombs, or on Roman ſtations, are often miſtaken for the ſtyli, or inſtruments with which the antients wrote on tables of wax. They ſerved as bodkins to receive the braid of plated hair. The Bavarian, Moravian, and many other European women, at this day have gold, ſilver, and braſs broaches, at the back of their heads, with the hair twiſted round them.

Tenuia ne madidi violent bombycina crines.
Figat *acus* ſparſas, ſuſtineatque comas.

Martialis, lib. XIV. Epig.

——*Crinalis acus*, redimicula, vittæ.

Prudentius, Pſychomach.

Ad hunc modum vaticinata mulier, *acu crinali* capite deprompta, Thraſylli convulnerat tota lumina.

Apuleius, Metam. lib. VIII.

Coins of the Empreſſes ſhow the hair thus entwined round an inſtrument of this nature; particularly thoſe of the Fauſtinæ.

SCILICET ET TEMPUS VENIET, CUM FINIBUS ILLIS
AGRICOLA, INCURVO TERRAM MOLITUS ARATRO,
EXESA INVENIET SCABRA RUBIGINE PILA:
AUT GRAVIBUS RASTRIS GALEAS PULSABIT INANES,
GRANDIAQUE EFFOSSIS MIRABITUR OSSA SEPULCHRIS.

VIRGIL: GEORG. LIB. I.

TO purſue the connection of relics in our ancient tombs, PL. XIX. exhibits ſeveral ſpecimens found at conſiderable diſtances from each other. When their ſimilitude be ſtriking, inferences of their appropriation to a ſimilar people may be deduced; and, when occaſionally any diſſimilar relic be diſcovered with relics which have challenged a perfect analogy, it will admit of a decided appropriation.

The FIG. in PL. XX. have been ſelected for the above purpoſe; and which being in many reſpects peculiarly adapted to the hiſtoric enquiry of the work, they are introduced in this place before the miſcellaneous relics of the ſmall conic ſepulchres are diſmiſſed.

PLATE XIX.

FIG. 1. AN IRON DAGGER[1]. This dagger was found with a ſpear-head ſimilar to thoſe in PL. VII. and therefore it is conſidered as ſepulchral. It was preſented

[1] The ſhifting of the ſands at Weſtram in the Highlands of Scotland has laid open ancient burying-places, conſtructed of ſtones, or encircled with them. The latter are generally in cluſters, and even with the ſand. In the encircled graves, with the bones of men, were found thoſe of cows, horſes, dogs, and ſheep, beſides *warlike inſtruments* of all kinds: *battle-axes*, *two-handed ſwords*, *broad-ſwords*, *helmets*, *ſwords made of the jaw-bone of a whale*, DAGGERS, &c.; *knives*, *combs*, *beads*, *broaches*, *and chains*; *a round flat piece of marble*, about two inches and an half diameter; ſeveral ſtones, *ſhaped like whetſtones*, but no marks of ſuch uſe; a *very ſmall iron veſſel* like a head-peace, only four inches and an half in the hollow, bruiſed apparently by a ſword or an axe. In one of the graves a *metal ſpoon* was alſo found; and a neat glaſs cup, and which might contain about two Scottiſh gills, as the account ſays, or half a pint Engliſh. In another, a great number of perforated circular ſtones, which the writer ſays were like ſuch whirls as in Scotland were formerly uſed to turn a ſpindle. In another a gold ring, which encircled a thigh-bone.

I have cited this diſcovery of ancient tombs, to apply the DAGGER and SPEARS found near Bolton to ſimilar relics in diſtant parts; thus a chain of argument will follow, and the hiſtoric agnation be evinced.

The Weſtram graves are evidently to be appropriated to a ſimilar people adopting the mode of burial peculiar to the ſmall campaniform barrows in cluſters. The SPOON will apply to *fig.* 9. PL. II.; the glaſs cup, to *fig.* 5. of PL. IV.; and *fig.* 4. of PL. X.; and conſecutively the ſame with *ſwords*, *knives*, *combs*, *beads*, *broaches* or *fibulæ*, and *chains*, which have been engraved and deſcribed in the courſe of this work. The *iron veſſel* is doubtleſs the *umbo* of a ſhield; ſee *fig.* 1. and 4. of PL. VII. They have frequently been taken for helmets, though much too ſmall. Mr. Groſe, of our Society, ſent

preſented to the Author, with the iron ſpear-head, by the late Sir Aſhton Lever, who received it from Mr. Raſbotham, of Birch-houſe, near Mancheſter; who has had the goodneſs to inform the writer, that they were found very near the town of Bolton, in Lancaſhire, in a bed of gravel, as ſome workmen were *opening* the road from thence to Bury.

FIG. 2. 3. 6. and 8. IRON ARROW-HEADS from Chatham-lines[2]. Perhaps the bows were alſo interred, but, being of wood only, were periſhed.

FIG. 4. AN IRON KNIFE. The ſides ſeem to have been inlaid with horn. The bones of a midling ſize. From the Chatham *tumuli*. It has been ſelected from a conſiderable number, and ſeems, in point of workmanſhip, not to be inferior to modern improvements in cutlery.

FIG. 5. SPEAR-HEAD, or PIKE[3]. Like the pilum uſed by the Romans. From the Chatham tumuli. Two of theſe are in the author's collection from different tumuli. The graves in which theſe *pila* were found claſs 90 and 109 in his note-book. There is only mention made of the bones being large. Mr. Fauſſett, of Heppington, has a ſimilar ſpecimen in his collection from the ſmall conic barrows in cluſters.

FIG. 7. IRON ARROW-HEAD[4]. From a barrow on St. Margaret's Cliff, between Dover and Deal.

ſent me an account of ſwords and *umbones* of ſhields found in Mr. Penruddock Wyndham's garden at Saliſbury: the *umbones*, Mr. Groſe ſays, were miſtaken for helmets.

The bones of quadrupeds were ſcattered about the adjacent ſoil, and could by no means apply to this mode of the Weſtram interments. The account, at firſt ſight, appears to have been drawn up by a very inaccurate and incautious obſerver; and we cannot admit of bones of ſuch animals as *ſheep* and *cows* to be depoſited with the dead, unleſs the whole account critically correſponded with this aſſertion. The Weſtram ſepulchres differ very much from the uſual mode of interment of the antient Highlanders; and hence we muſt arrange the former with the ſmall *conic tumuli*, which are here treated of.

[2] See *fig.* 1. PL. VIII. An *Iron Bow Brace*. Two of theſe arrow-heads were collected by Sir Charles Frederick in the year 1756, when the vallum on Chatham-hill was thrown up by Colonel Demeretz. See note to TUM. I.

[3] This military inſtrument being found in a barrow which could not apply to a higher date than the fifth, or a lower than the ſeventh century, cannot be conſidered as Roman. To argue from Polybius, or any other claſſic, would be abſurd, unleſs it could be proved that the head of this ſpear, javelin, or pike, was of a contemporary age. When firſt the diſcovery was made of theſe military inſtruments, they were conceived to be the ends of ſpears, or ſomething ſimilar to the javelin, which, Polybius ſays, was ſhod with iron at both ends; but having made no diſcovery of any other iron point in the grave, they muſt be conſidered as the definite head of ſome military weapon. See a ſimilar inſtrument of war in Montfaucon's Antiq. Explic. liv. II. p. 31.

[4] *Arrow-heads* are found in moſt parts of Britain; but, perhaps from their ſmallneſs, are not commonly diſcerned in tombs. Mr. Edward Lluyd, in his obſervations on Wales, writes, that in his travels through Scotland he was diverted with the variety of amulets, which were preſerved by the inhabitants; many of which he thinks, if not all, were "certainly uſed by the Druids," and have been handed down from parents to children ever ſince. Among theſe amulets, he mentions the *arrow-heads*, which they aſcribe to the elfs or fairies. They are chipped flints, with which the Americans arm the points of their arrows. In the year 1786, Sir Joſeph Banks ſhewed the author ſeveral arrows' heads, very ſimilar to thoſe of flint, which are found in our large and antient barrows; one of which he brought from Terra del Fuego, as uſed by the natives; and another of white tranſparent glaſs belonging to the ſhip's company, which the natives chipped and faſhioned while he was on the iſland. He has alſo in his poſſeſſion the head of a ſpear of flint, very delicately chipped, which was found in North America in the earth.

In reading Oſſian, conſtant references will be found to the cuſtom of burial in the Northern nations, which might appear as a ſtrong evidence in favour of the originality of the poems, when ſubſequent diſcoveries in antient tombs have proved thoſe referrences to be juſt. He talks of warriors being buried with *ſwords*, *bows*, *arrows*, and *deer-horns*. *Arrows* we have here eſtabliſhed as the relics of the dead; alſo *ſwords* and *bows*. A *deer's horn* the author diſcovered in a grave on Chatham lines, and

and which he has now in his collection of ſepulchral relics, reduced almoſt to an impalpable earth. Stags' horns were alſo diſcovered on the *culina* or burial-ground at Chatham, near Canterbury.

The tranſlator of Oſſian ſays, the ancient Scots opened a grave ſix or eight feet deep: the bottom was lined with *fine clay*, and on this they laid the body of the deceaſed; and, if a warrior, his *ſword* and the *heads* of twelve arrows by his ſide. Above, they laid another ſtratum of clay, in which they placed the *horn of a deer*, the ſymbol of hunting. The whole was covered with fine mould, and four upright ſtones to mark the extent of the grave. FINGAL, Book I.

On viſiting the barrows on Barham-Downs, in Kent, the author opened the grave of a child near the *agger*, or bank thrown up at a ſmall diſtance from the cluſter of the campaniform *tumuli*, and found the body had been incloſed in a clay-coffin; alſo a grave, at St. Margaret's on the Cliff, that was ſheeted with clay. A *mound of clay* has alſo been found in the cluſter of *tumuli* to line the graves; and at Chatham, to place this fact beyond a doubt, were actually found the bodies incloſed in clay. So much I think is due to the accuracy of antient cuſtoms, deſcribed by the tranſlator of Oſſian; but whether the ſame may be admitted into the internal evidence of the authenticity of his poems, is ſubmitted to the better-founded intelligence of his friends or adverſaries.

This *arrow-head* was diſcovered in one of the *barrows* at St. Margaret's by a Mr. Tucker, an inhabitant of the place, in the year 1775, who opened ſix or eight of them; and in a very deep one found upwards of twenty beads. On the 21ſt of December, 1782, the author opened a conſiderable number of theſe barrows; and, from his diſcoveries, their affinity to the ſame kind of burials in cluſters was ſufficiently eſtabliſhed.

See ITER. r. of Dr. Stukeley's Itin. Curioſ. p. 120. where theſe barrows are mentioned.

" About St. Margaret's on Cliff, near the light-houſes, I ſaw in two places a great number of little " *tumuli*, of unequal bulk, cloſe by one another; and the like I found frequently about Barham Downs, " and between Hardres and Chilham, and other places. I know not that ſuch have ever been taken " notice of; the people ſay they were burying places of the Danes: probably digging into them might " give us ſome ſatisfaction. I believe them Celtic, becauſe I ſaw many ſorts of them, and ſuch as " appear on Saliſbury-plain."

It was the misfortune of the ingenious Doctor to ſee moſt of our antient monuments with the magnifying lens of Celtic optics. Sufficient proofs, it is preſumed, have been eſtabliſhed to ſhew that theſe ſmall barrows are not Celtic; or what the Doctor more critically ſhould have pronounced Belgic. For, if we are obliged to adopt the *lumen ſiccum* of a recent writer on Celtic Hiſtory, we are to conclude the Celts were not inferior to the Hottentots, or any primitive ſavage tribe; and therefore unworthy the conſideration of any learned man. Care ſhould alſo be taken not to confound the Celtic with the Scythian tribes: the latter a wiſe and ſturdy people; the former a puny, erring, and a ſtupid race of inhabitants; the deſcendants of which, by this author, are the Welſh; the vain glory of whoſe old Britiſh deſcent muſt now diſappear before deep reſearch, dry reading, and uncommon accuracy.

MISCEL-

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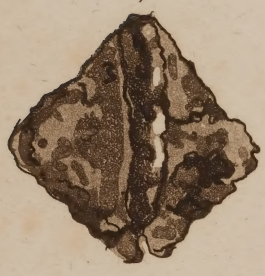

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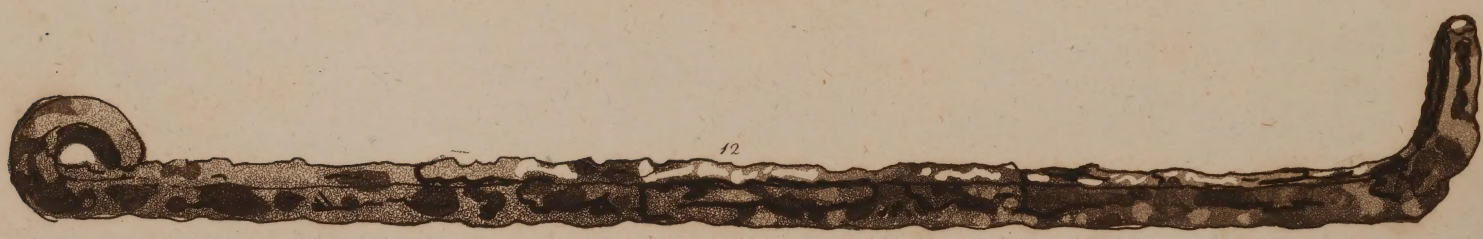


MISCELLANEA ANTIQUA.

TUMULUS XX.

Chatham, claſſed N° 65 in the Note-Book.

NOT more than a foot from the ſuperfice. The mould of the incumbent earth blended with the bones and cavity of the grave. Working from the feet to the head, about the middle of the ſkeleton on the left ſide, the relics were diſcovered.

PLATE XX.

FIG. 1. AN IRON BUCKLE[1]. Under the tongue, which traverſes the angular parts, is a perforation, which received the loops from the two ſides of the garment; one loop through the other was introduced into the hole of the buckle, and lapped over the tongue; by which means the compreſſion of the garment was ſecured. Near the ſhoulder.

FIG. 3. A BUCKLE compoſed of tin and braſs: near or rather above the pelvis; remarkably thick; weight near two ounces.

It appears to have ſerved for the zone or girdle; and by the indent on the tongue ſeems to have ſupported a conſiderable weight. The indent is made by the friction of the girdle; as the aperture for the admiſſion of the girdle does not, in its longeſt oval, exceed more than three-quarters of an inch, the girdle muſt have been of a corded quality, perhaps leather platted, eſpecially as the indent ſhews the purchaſe to have been made on a ſubſtance which occupied

[1] This buckle is ſimilar to one which was diſcovered in the ſame range of graves. As the contents of *Tumulus* XX. are ſtrikingly ſimilar, they are here deſcribed. Near the *Os humerus* an IVORY RING; and BEADS of amber and glaſs; one of amber very large; a SQUARE BUCKLE exactly ſimilar to *fig.* 1. of PL. XX. Above the left *femur*, an iron ſtud of a *knife*; a *braſs* and *iron ring*; the braſs ring an inch and half diameter; that of iron about the ſame ſize. *Two ſmall braſs coins:* the one, legible on the head-ſide; of the Emperor VICTORINUS; the reverſe, a female genius with a *patera* in her hand, VIRTVS AVGVSTA. The other, DN. VALERIANVS. PF. AVG.; the reverſe, a military figure in an offenſive attitude; on each ſide the figure EF.; the legend not ſufficiently diſtinct; and a *braſs fibula*. In this grave, as alſo in N° 65, to which the relics of PL. XX. are applied, was a remarkable bead of glaſs, three quarters of an inch in length, and about the thickneſs of a crow-quill, and ſimilar to certain beads found on the veſtment of mummies. The analogy of the relics, on inſpection, will be found very extraordinary.

no great ſpace. When taken out of the grave, the metal had received no injury whatever by laying in the earth ſuch an immenſe length of time: it preſerved its original poliſh and luſtre.

FIG. 6. AN IRON INSTRUMENT WITH A RING AT ONE END [2], near Fig. 3. The ſuperior part was compreſſed in the form of a hook, and which ſerved as a pendant; but by handling it was broken off.

FIG. 8 and 9. The head and reverſe of a SMALL BRASS COIN [3]. VRBS ROMA. The exergue under the Wolf and Romulus and Remus. T H. P.

There was alſo another BRASS COIN with a head, and the reverſe a ſheep; but too ſmall and too much defaced for admiſſion.

The other relics conſiſted of an enſculptured piece of fluited braſs; a ſpiral ſilver ring, exactly ſimilar to *fig.* 3. PL. XV.; near to *fig.* 3. were two ſmall claſps, ſimilar to *fig.* 9. 9. PL. XV.; under the jaw five beads, three of amber, one of a brown and green ſtriped vitrified earth; and one of glaſs, like the one deſcribed in the note to fig. 1. of this Plate. An iron blade of a knife, and a ſmall piece of iron like the tongue of a buckle. The bones were much periſhed, and very ſmall.

FIG. 2. A SPECULUM [4], compoſed of tin and braſs.

From a barrow at Aſh, near Sandwich, in Kent.

I received

[2] This inſtrument may have been appropriated to ſome kind of amulet uſe, or perhaps magical; ſee the note to *fig.* 3. p. 61. It was apparently affixed to the girdle; perhaps uſed for the purpoſe of a Tintinnabulum; ſee note to FIG. 4.; or as *Crepundia*, children's play-things; ſee Bartholine de Puerperio Veterum, p. 83. Women wore rings in token of their freedom, having had three children. Crepundia annulos fuiſſe ex Terentio liquet Heautont: Act iv. Sc. I.

———— Hic profecto eſt annulus quem ego ſuſpicor
Is, qui cum expoſita eſt gnata.————

[3] Theſe coins were ſtricken on the great feſtival of the *Lupercalia*, the ſolemn *Palilia* or birthday of Rome. Coins, with GENIO POPVLI ROMANI, were alſo ſtricken on this feſtival. The ſtars over the wolf ſhow the twins to have been conſecrated as the *Dioſcurii*; wherefore it is more natural to think with Plutarch, that the Lupercalia were inſtituted from the fable of the Wolf, and not in honour of Pan, which was ſuppoſed to have preſerved Romulus and Remus, ſolemnized on the *Dies Nefaſti* in the month of February. Suetonius, in Auguſt. *cap.* 31, ſays, they were reſtored by Auguſtus; and Onuphus Panvinius ſays, they were continued in Rome as low down as the Emperor Anaſtaſius; which remark is placed beyond a doubt by the coins which have been ſtricken for this feſtival; and from the cuſtom of the prieſts, which were called *Luperci*, beginning their courſe from the foot of the Palatine Mount, called by the Romans *Lupercal*; the place where Romulus was foſtered by the wolf.

It has been ſhewn that two of theſe barrows contained ſmall pieces of money, that were not perforated, and worn as female ornaments; wherefore they may be ſuppoſed to have an affinity with the Roman mode of interment. See a PLATE, which Paulus Petavius has engraved, evidently a Roman ſepulchre, with utenſils; and the *naula Charontis*, Charon's tribute; two pieces of braſs coin at the right hand of the ſkeletons, one of NERO, the other of MAGNENTIUS; the reverſe of the latter having the XP. the monigram of Chriſt. However ſtrong this coincidence, many reaſons in the courſe of this work will be given why the above barrows are not Roman.

[4] See Morant's Hiſtory of Eſſex, Vol. I. Book III. p. 182. An urn with aſhes, which contained a metal SPECULUM. A leaden coffin, ſituated North-eaſt and South-weſt: near the head, bracelets of jet and four bodkins of jet; near the coffin, an urn with aſhes, and two braſs coins of ANTON. PIVS, and ALEX. SEVERVS; alſo another urn, which contained a SPECULUM; a black veſſel of about two gallon meaſure; two bottles of clay; two clay lamps; and a metal veſſel. Many other facts of the diſcovery of metal *ſpecula* in any antient ſepulchres might be collected. Pliny has exactly deſcribed theſe mirrors compoſed of tin and braſs; ſee lib. xxxiii. cap. ix. Atque ut omnia de ſpeculis peragantur hoc loco optima apud majores fuerant Brunduſina, *ſtanno & ære* miſtis. In lib. xxxiv. cap. xvii. he ſays, theſe were an antient kind of mirrors, which Brunduſium was celebrated for, but which were in diſuſe from thoſe invented of ſilver, and which were in ſuch common uſe, that the moſt menial ſervants had them. In confirmation of Pliny, that ſervants carried them about them, there is a paſſage in Petronius Arbiter to the following ſubſtance. "Before Chryſis could return, ſhe ſnatched

"from

I received this ſepulchral relic from the late Mr. White, of Newgate-ſtreet; who had it from the late Mr. Jacob of Feverſham, a very diligent enquirer after the relics of the large burial-place at Aſh. Mr. Jacob informed me, that he gave it to Mr. White, with ſeveral other antiquities. Mr. Hayward, an apothecary of Aſh, collected for Mr. Jacob; and I therefore apprehend this *ſpeculum* came from that place.

FIG. 4. A ſmall BELL [5], the exact ſize of the drawing. From Aſh, near Sandwich, found with female ornaments. Fig. 1. and 7. ſee PL. XVIII. accompanied it. In the poſſeſſion of Mr. Fauſſett, who has another ſpecimen.

FIG. 5.

" from the maid ſervant a *pocket-mirror*; and having practiſed her features to try the power of her " charms, ſhe adjuſted her diſcompoſed drapery, and repaired with great haſte to a temple of Venus " to make her offerings." The ſame author, in ſatyrizing the profuſion of Trimalchio, ſays, that the room of this ſenſualiſt was ſtrewed with pin-duſt, mixed with vermillion and ſaffron; and, what was moſt extraordinary, the duſt of a *mirror*.

Many of theſe funereal relics may be interpreted as ornamental decorations for apparel, ſuch as the beads, gems of various kind; and when other relics occur in forms differing from perſonal decoration, they may be conſidered as relics in which the owners delighted, and in ſome inſtances may apply to magical uſes. Superſtition may have prevented ſurviving kindred or friends from appropriating them; weak minds may alſo have been apprehenſive of contamination from the poſſeſſion of them, and have conſigned to the grave many valuable effects, which the leſs ſuperſtitious would have reſerved. But as, in authors heretofore cited, it appears that the dead in ſeveral ages, and in diſſimilar regions, as alſo of diſſimilar perſuaſions, have been buried with many rich decorations, we muſt conclude, by a natural interpretation, that thoſe relics which bear no affinity to the attire have been buried with an eye to ſome other kind of uſage. We have found ſeveral relics to have been evidently appropriated to magical ceremonies; and though a *mirror* may have been applied to the operations of dreſs, as well as a pot or veſſel to the ordinary offices of domeſtic life, ſtill, if ſuch implements are diſcovered to have been uſed by the antients in magical rites, and as having paſt a doubt found ſeveral relics ſo applied, why ſcruple to conſider the *ſpeculum* as ſuch? See Lucian in his Dialogue between Maliſſa and Bacchis, on love-ſpells and potions: he thus makes Meliſſa requeſt Bacchis to bring back her lover to her. The paſſage is curious, ſo far as it relates to the magic-ſpells of the ancients; it is therefore here tranſlated:

MELISSA. You will do me a far greater pleaſure, were you to find me a Theſſalian woman, who, by her incantations, could bring him back to me.

BACCHIS. I know a Syrian who can do it; for ſhe cauſed my Fanias to return after an abſence of four months; having deſpaired to ſee him again.

MELISSA. And what was her ſkill?

BACCHIS. Some kind of necromancy, according to the uſual cuſtom of theſe women; firſt, having given her a trifling preſent which ſhe aſked, and having drank by herſelf out of a cup: but you ſhould have ſome keep-ſake of your gallant.

MELISSA. As what?

BACCHIS. Hair—or ſome ſuch trifle.

MELISSA. I have his ſandals in my chamber.

BACCHIS. They will ſuffice. She will hang them on a pin, and make ſuffumigations under them; ſhe will then throw ſalt into the fire in pronouncing both your names. Then, drawing forth from her boſom A MAGIC MIRROR, ſhe will turn it on all ſides, muttering in a low voice ſeveral words. This ſhe did for me; and Fanias, notwithſtanding the remonſtrance of his friends and the tears of his new miſtreſs, returned to my arms. She alſo taught me the art of cauſing hatred, by walking on the footſteps of the perſon, placing the right foot where he had placed his left, and the left where he had placed his right; then ſaying, *I overcome, and I am ſtronger than thee.* I have tried it, and have found it to ſucceed.

Cœlius Rhodiginus, lib. VIII. c. XXXIII. aſſigns a moral reaſon for the invention of mirrors; and ſays, Socratem philoſophum ſcribit Apuleius, ſpeculo, quod mirum fortaſſe videatur, ad morum diſciplinam eſſe uſum. Quippe ſuaſiſſe diſcipulis fertur, crebro ut ſemet in ſpeculo contemplarentur, atqui eorum foret pulchritudine ſibi complacitus, procuraret, ne corporis dignitatem morum dehoneſtamento pollueret. A moſt excellent apology for ſelf-admiration. Seneca ſays, cited by Rhodiginus, ſpecula eſſe invente, ut homo ipſe ſe noſceret. No man ſhould therefore go without one in his pocket.

5 Theſe tintinnabula, or campanulæ, were uſed by the primitive Chriſtians in exorciſms, and appear to have been buried with the dead for the expulſion of evil ſpirits, in like manner as it has heretofore been obſerved of the glaſs and other veſſels which contained the luſtral water. Weker de Secretis,

FIG. 5. IRON INSTRUMENT[6] TO CURL THE HAIR. Found with female ornaments. Chatham *tumuli*.

FIG. 7. A BRASS HANDLE OF A CLASP KNIFE[7] in the form of a hound running after a hare; much worn. The contents of this grave were a circular fibula on the collar bone. See Fig. 7. 8. PL. II. exactly ſimilar: on the reverſe part of the ſilk drapery, adhering to the ruſt of the tongue, which evidently perforated a ſmall fold of it, and is now compacted by the ruſt. On the right ſide, an iron knife with a braſs ſhoulder; the blade five inches long; cloſe to FIG. 7. An iron buckle; ſeveral other fragments of the ſame metal; and a ſmall piece of thin fluted braſs. Chatham *tumuli*.

FIG. 10. METAL SPECULUM[8], braſs and tin. The handle when found was of iron. From the Aſh *tumuli*.

FIG. 11. A CRYSTAL[9], with an engraved croſs upon it. From a barrow, with coins of the Lower Empire, on Blood-moore Hill, near Peakfield and

Secretis, lib. xv. c. xvi. ſays, that *Bells* are uſed againſt the power of the devils in raiſing ſtorms; and for which purpoſe alſo, luſtral, or water conſecrated by the prieſts, was placed at the doors of houſes againſt theſe accidents; et adverſus diaboli poteſtatem, opera, et quæcunque maleficia, velut prærogativa quadam valere. It is not uncommon in ſome towns of Germany and France to ring the bells of churches in a thunder-ſtorm; the cuſtom ariſing from the above ſuperſtitious cuſtom, and now continued on a philoſophical principle, though perhaps not well grounded, that the reverberation of the air, occaſioned by the bells, may divert the electricity of the clouds. Theſe bells are frequently found attached to priapied relics; groteſque figures, in form of the god of Fecundity, have them oftentimes pendant to them in the moſt whimſical parts; multiplied frequently about lamps aſſuming that form, or appropriated to thoſe rites. They alſo occur as votive ornaments of conſiderable magnitude, preſented to the temple of Pan, and hung up on his ſtatues and altars. Moſt collections of any conſequence of Roman antiquities contain them. Theſe relics in all probability, being Chriſtian, were from the Pagans handed down as amulets againſt evil contaminations.

They may have been purchaſed by the Primitive Chriſtians, and a kind of traffic carried on by the prieſthood, as we are well informed is at this day practiſed in moſt of the Catholic countries: it may therefore be conjectured from the diſcoveries of theſe trifles, that the ſepulchres were ancient Chriſtian.

[6] Perhaps the antient CALAMISTRUM. An iron inſtrument, when heated, to crimp and curl the hair. See Servius. *Calamiſtrum* acum majorem quæ calefacta et adhibita intorquet capillos. To what other uſe could it have been applied?

[7] See a ſimilar handle of a knife in Dr. Batteley's work on the Antiquities found at Reculver. It was a favourite ornament among the Romans in the latter ages.

[8] This mirror is frequently deſcribed on the reverſe of Roman coins of the Empreſſes, and on bas reliefs; alſo gems, or engraved ſtones, of Venus attiring.

[9] This cryſtal has been engraved to ſhew its analogy with the various cryſtal relics found in tombs, and alſo to compare it with a cryſtal in the Liath-MEISICITH of the Iriſh Druids, or ſtone of ſpeculation. See that uncommon curious ſpeculating box of ſilver, PLATE II. Numb. XIII. Vol. IV. of Vallancey's Collect. de Rebus Hibernicis. In the poſſeſſion of T. Kavenagh, Eſq; of Ballyboris, in the county of Carlow.

The deſcription of this box, bearing ſuch a reference to the relics found in theſe ſmall conic barrows, may perhaps be acceptable to the reader.

"THE LIATH MEISICITH, or Druid magical ſtone of ſpeculation, is a cryſtal enchaſed in a box, "two inches deep, of braſs caſed with ſilver; which contained a number of looſe ſheets of vellum, on "which are written extracts of the Goſpel and Prayers for the Sick in Latin, and in the Iriſh cha- "racters. There are alſo ſome drawings of the Apoſtles, not ill executed. In the center of the lid "is a large cryſtal, the Meiſicith; it was originally let through the cover, that the light could "paſs through; on the back of it is a foil of tin, moveable. At the right hand corner at the top "is another CRYSTAL on a red foil. (This cryſtal is exactly of the ſame ſize of *fig.* 11.). Next "to it a bead of a tranſparent compoſition; the ornament that was enchaſed next to it is loſt: "thoſe of the two left hand corners have been taken out, and the ſocket filled with common glaſs "on a red foil. At the right hand corner at bottom is an oblong piece of cryſtal on a red foil; next "it a tranſparent bead; and laſtly, an amethyſt drop of a deep purple colour; three have been "ornaments at the two ends of the Meiſicith, which are alſo loſt." See the Amethyſt beads, PL. IX. of this work, ſimilar to the one here deſcribed.

The

and Loweſtoff, in Suffolk, in May, 1758, by Mr. Gardner, a great collector of theſe relics. In the Author's poſſeſſion, who received it from Mr. White, of Newgate-Street, and with a well authenticated account of its diſcovery. A penſile coin of the Emperor Avitus, and an engraved onyx, were alſo found at this time. See note p. 8.

FIG. 12. AN IRON INSTRUMENT. Size of the original; with female ornaments, beads, &c. From Chatham *tumuli*. Perhaps uſed for a ſimilar purpoſe to FIG. 5.

The Author conceives it to have been the Druidical Liath Meiſicith, or Liath Fail, in which the Druids pretended to draw down the *Logh*, the eſſence or ſpiritual fire or preſence of Aeſer (God), whenever they conſulted this oracle. See the analogy of the *Cryſtal Ball* to the MISICITH, or ſpeculating ſtone. *Note* to p. 15.

I have prefixed this note to aſcertain a poſſibility of theſe ſmall tumuli being early Chriſtian.

Col. Vallancey ſays, that he has been favoured with drawings of ſeveral of theſe boxes, fabricated ſince Chriſtianity, and ornamented with crucifixes.

MONILIA EX AURO ET GEMMIS.

AC VELUT OFFICIIS TREPIDANTIBUS ORA PUELLÆ
SPE PROPIORE TORI MATER SOLLERTIOR ORNAT
ADVENIENTE PROCO, VESTESQUE ET CINGULA COMIT
SÆPE MANU, VIRIDIQUE ANGUSTAT JASPIDE PECTUS,
SUBSTRINGITQUE COMAM GEMMIS, ET COLLA MONILI
CIRCUIT, ET BACCIS ONERAT CANDENTIBUS AURES.

CLAUDIANI DE VI. CONS. HONOR. PAN.

PLATE XXI. N° I.

IT is difficult to aſcertain whether theſe jewels are the decorations of women or of children. Some will be found evidently of the latter, and worn as amulets againſt faſcination. Perhaps many of them may be conſidered as ornamental; but when by form, or other exterior marks, they carry an evidence of their having been uſed as amulets, we may juſtly interpret them as ſuch.

Amulets, from *amula*, vas luſtrale, ad aquam geſtandam religionis expiandorum malorum gratia—amula ab amoliendis periculis—alſo from amoliendo—expelling all things that are noxious to the human body [1]. The ſame interpretation as Φυλακτηριον, antidotum contra venena, from Φυλαξ, cuſtos, ſervator, conſervator; hence *Philtre*. We have now the explanation of the luſtral veſſels found in urns, which are abſurdly called lacrymatories from no reaſon whatever, and which any Lexicon would have pointed out. The Φυλαξ, *amula*, vas luſtrale, is the ΦΙΑΛΗ, phiala, poculum, patera, or phial. This is evidently the little glaſs PHIAL found in urns, which contained the luſtral water, and which was worn about the perſons of the Romans and other Pagan nations, perhaps for the ſake of purification and expiation. The Φὶλ, or Φίλος, amicus, *friend*, or *conſervator from harm*; and as ſuch adopted for ſepulchral purpoſes, to defend the manes hovering over the aſhes of the dead from the viſitation of evil ſpirits or any other contaminations [2].

FIG. 1. A GOLD AMULET [3], one inch and an half diameter, extremely thin.

[1] See Voſſius.

[2] See, p. 70. a note on this ſubject.

[3] The interlacement on this amulet is the *knot of Hercules*, and efficacious in green wounds; the wound being tied up and ſwathed in that form; as alſo beneficial in ſeveral other reſpects. The ends of the ſwathing, or band, are not to be ſeen, and ſo intimately woven, that with difficulty the ſame can be unlooſened. See Pliny, LIB. XXVIII. c. VI. Vulnera *nodo* Herculis præligare, mirum quantum ocyor medicina eſt. Atque etiam quotidiani cinctus tali *nodo* vim quandam habere utilem dicuntur; quippe cum HERCULES eum prodiderit.

The facility of healing green wounds with a clean rag may have given riſe to this barbarous folly. Certain handles of antient pitchers were called the knots of Hercules. See Cælius Rhodiginus, lib. XIV. C. LX.

I remember taking a ſketch of a Saxon capital in the Brick-walk near the cloiſters of the cathedral in Canterbury. The ornament, which was ſomething ſimilar to this knot of Hercules, and the workmanſhip in general, of the faſhion diſplayed on the jewels found in theſe ſmall conic barrows.

Found

N° 1

N° 2

JD fec

Found with four amethyſt beads; ſeveral braſs pins one inch and an half long, with round flat heads, through which were ſmall round holes; alſo with *Fig.* 3. 4. and 5. PL. XVIII. At the Weſt end of Chartham or Swadling Down, near Miſtole, in Kent, the ſeat of Sir William Fagg. Theſe barrows were opened by Dr. Mortimer, whoſe tranſmit will be found in the minutes of the Society of Antiquaries. The relics that were found are now in the poſſeſſion of Sir William.

FIG. 2. A GOLD PENDANT inlaid with a teſſera of glaſs[4]. Two were found in the ſame grave, and appear to have been worn as ear-rings. From a range of barrows on a down called Sibert's Would, near a ſeat of the Earl of Guildford, with other female relics; in the collection of Mr. Fauſſett. To faſten theſe pendants to the ears, the antients ſeem to have made uſe of a ſmall ſilver hook, which was applied to the ear and to the ornament. Mr. Fauſſett has one; and Sir William Fagg another.

FIG. 3. A SILVER PENDANT[5]. From Sibert's Would. Anno 1772.

In Mr. Fauſſett's collection. The barrow contained female relics; but I have no particular account with it.

FIG. 4. A GOLD PENDANT. The ſtone, garnet on a gold foil.

FIG. 5. A GOLD PENDANT[6], ſet with *Lapis Lazuli*. The metal quite pure.

The

[4] This teſſelated ornament is extremely beautiful, and very delicately executed. The large chequered ſtripes are of a light green glaſs, and the interior of light blue and crimſon.

The antients uſed this Moſaic of variegated glaſs for the pavement of their houſes. Remains of it are to be found in the iſland of Farneſe; they are tables of green glaſs, and about the thickneſs of ſmall tiles. The Abbé Winkelman (livre 1. chapitre 11.) records the extreme induſtry and ingenuity of the antients in their glaſs productions. "Two ſmall pieces of glaſs within a few years have "made their appearance at Rome, and which are not above an inch in length, by the third of an "inch in breadth. One of theſe ſpecimens, on an obſcure, though coloured ground, repreſents a "bird of the duck kind, with a variegated and very brilliant plumage, more repreſenting a Chineſe "colouring than a natural effect. The contour is ſharp and determined; and the colours beautiful "and effect very ſoft, the artiſt having managed alternately the opaque and tranſparent glaſs ac- "cording to the nature of the work. The moſt delicate pencil of a miniature painter could not "have expreſſed with more neatneſs the iris of the eye, or the apparent prominent plumage of the "neck and wings, cloſe to which this fragment is broken. But what ſurprizes moſt is the reverſe, "which repreſents the ſame bird in all its moſt minute parts. Hence it may be concluded, that the "ſame figure of the bird is continued throughout the fragment.

"This figure appears to be on both ſides granulated, and put together with applicable pieces in "the Moſaic ſtile; but it is compoſed in ſuch an artiſt-like manner, that, with the greateſt magnifier, "the ſmalleſt articulation cannot be diſcovered. From the firſt contemplation of the work, it would "be difficult to form an idea of its execution. The ſtyle would have remained a long while inex- "plicable, if diſcovery had not been made at the broken part that the threads, or rods, of glaſs of "the ſame colours which appear on the ſurface, and which pervade the diameter, were worked into "each other. In conſequence of this diſcovery it may be concluded, that the painting of this frag- "ment was compoſed of ſeveral ſlips of coloured glaſs, which were cemented by fuſion. Thus the "picture was cut off from a piece much longer; and, being continued through all its length, the "figure could have been as often multiplied, as the thickneſs in queſtion was continued throughout "the length of the rod."

By a ſimilar proceſs many of the beads found in the ſmall conic tumuli were manufactured, and particularly that bead in Camden's Britannia, which is called the *glein nadroeth*. See FIG. 7. N° 2. PL. XXI.

[5] I conceive this to have been worn as a kind of *Phallus*. See Cæl. Rhodiginus, who cites Euſtathius, lib. IV. c. XVI. Phallum etiam dicimus in Galeæ fronte prominens ornamentum, ſive clavi ſint prælucidi, ſive *ſcuta quædam brevia* admodum. This amulet is in the form of the ſmall orbicular ſhields of the lower ages; and which is exactly of the form, and indeed faſhion, of the Scotch ſhield uſed with the broad-ſword, continued almoſt to the preſent day. Many Scotch ſhields are ornamented with ſimilar umbones to thoſe repreſented in *fig.* 3. Perhaps this amulet may have been worn by a female againſt the miſchances of war.

[6] There can be little doubt but this pendant was an amulet of a child, which the relics in general may perhaps in ſome meaſure confirm: the ſmallneſs of the pendant and the beads, but more particularly

The pendant was concealed with great care in a ſmall caſe, compoſed of a thin piece of braſs wire, turned into the form of a trinket, and which was apparently covered with two pieces of ſhell [7]. The pieces of ſhell much periſhed, collapſed againſt the wire, and thus encloſed the trinket in a caſe. In this grave were alſo found twenty-eight beads, a braſs ring, and a knife; thirteen beads of tranſparent glaſs, very ſmall, to imitate pearls; ten of a Naples yellow, of an opaque vitrifaction; three in form of ſmall pendants, two of which of light green-coloured glaſs, and one of tranſparent purple; one ſmall opaque crimſon vitrifaction, and one of ſhell; the one of ſhell about one third of an inch in length, cut off from the lips of the large cowrie, or the cypræa. See *Fig.* 10. Pl. XVIII. Mr. Fauſſett has ſeveral of them. Chatham. The bones ſmall.

Fig. 6. Gold pendant [8], or amulet, enchaſed with a garnet on a gold foil. Found with the ſilver croſs and other relics, Fig. 1. Pl. XVI.

Fig. 7. Gold pendant. It is enchaſed with chequered glaſs. The Moſaic worked with uncommon care and wonderful neatneſs. The drawing conveys but a ſketch of this beautiful jewel. The dark chequer is green glaſs; and the light, light green. The chequered border of a carnation colour. It was taken from a barrow at Sibert's Would by the late Mr. Fauſſett, who opened moſt of thoſe barrows anno 1773. With it were found a ſilver gilt Gauliſh coin of Clovis [9], two large gold pendants, one of which, the circular pendant with a croſs in the *vignette*, p. 67. and Fig. 2. of this plate.

Fig. 8. Gold pendant. In the four compartments of the croſs, a Knot of Hercules. Kingſton Burham Down. From Mr. Fauſſett's collection.

Fig. 9. A circular enchased fibula. Silver ground.

The field a gold plate of filagree work. The firſt circle of the center hemiſphere a garnet on a gold foil; the ſecond circle alſo garnet; the ground of the hemiſphere I conjecture to be ſhell. The centre of the three other hemiſpheres, a garnet. The triangles connected to the centre hemiſphere ſet with garnets on a gold foil. The ſmall hemiſphere tangent to the triangles enchaſed with a ſmall garnet in the center. The reverſe a verticle *acus*. The drawing the exact ſize. From Mr. Fauſſett's collection. Theſe jewels are of ſuch beautiful workmanſhip, that a repetition in this place I thought might be acceptable to the antiquary.

ticularly the bones, which are perhaps the moſt convincing teſtimony. Bartholine de Puerperio Veterum, p. 160, ſays, *lapis lazuli* was worn as ſuch. Et alias inſuper amuleti ſpecies ex *lapide lazuli* corallio et cryſtallo, quæ apud Pignorium in menſa Iſiaca. The bead, made from the cypræa, or the *vota Veneri* of the Romans, was an amulet alſo. Faſcinus erat res turpicula è collo pueris appenſa. Varro, lib. vi. See note on the Ithyphalica of the antients, p. 73, of this work.

7 I call this alſo an amulet. See Bartholine, p. 160, de Puerperio Veterum. Cui faſcino infantili ſucceſſere grandioribus bullæ ad invidiam propellendam, *ditioribus auræ* aliis coriacæ, figura cordis vel lunæ pectori appenſæ. Adverſabatur eidem faſcino Cunina Dea, & præfiſcini: Chriſtianis veteribus crucis ſignum. The croſs on this gold pendant ſhould indicate that it was a Chriſtian amulet.

8 See note, p. 72, where relics found in the ſame grave are deſcribed.

9 See plate of theſe lower tumuli coins. This coin reads on the head-ſide MARS CLOVIIS: the reverſe MONETA RIOXTOTO, a croſs within a circular wreath, very ſimilar to the generality of Gauliſh coin. See Le Blanc and Petavius. It has a loop at the head for a pendant, and which indicates its having been ſo uſed a conſiderable time perhaps after its circulation. I conceive this penſile coin to be of Clovis I. the founder of the French monarchy; who expelled the Romans, Germans, and Goths, from Gaul; and which provinces he afterwards united to the circumſcribed dominions of France. He removed the ſeat of government from Soiſſons to Paris, which he made the capital of his new kingdom. (Henaut's Hiſt. of France.) He died 511. A pious Chriſtian king. Gregory of Tours has recorded an inſtance of his Chriſtian piety when he defeated the Germans. I am hence inclined to believe, that the perſon interred with this pendant coin may be deemed a Chriſtian.

N° II. PLATE XXI.

As ſome Antiquaries have collected beads under the conception of Druid amulets, I have ſelected a few ſpecimens to ſhow their real uſe, and which perhaps may diſſipate an idle veneration for theſe relics.

FIG. 1. A CIRCULAR AMBER BEAD [10]. Flat on the reverſe.

From a barrow on Saliſbury-plain, opened by Dr. Stukeley, and bought by Mr. White, of Newgate-ſtreet, when his collection of antiquities were ſold at his death.

FIG. 2. A GLASS BEAD. The exterior ground is a dark blue; the firſt convoluted line, white opaque glaſs; the ſecond ground, opaque red glaſs; the ſecond convoluted line, white; the third ground tranſparent, uncoloured; the third convoluted line white opaque; and the laſt ground next to the perforation tranſparent, uncoloured. The ends are ground hexagonally; Fig. 7. being a larger bead of this kind, ſhews the ends more diſtinctly.

Thoſe beads are deſcribed by Biſhop Gibſon, in his Annotations on Camden, as the *gleini nadroeth*, or glaſs-adders of the Druids [11], and which he ſays are found in Scotland, and by the people called by that name; wherefore a bead of this kind has been prized of ineſtimable value, and called the Druid Anguinum. See a fooliſh deſcription of this Druid-charm in Pliny, LIB. XXIX. C. III.

I have three of theſe beads which came from Dr. Stukeley's collection, *Fig.* 7. and one conſiderably ſmaller than fig. 2. Fig. 2. and 7. I ſuſpect are the identical beads engraved in Biſhop Gibſon's Camden.

FIG. 3. A GLASS BEAD [12]. The convoluting figure is of a bright Naples yellow. The ground black. The whole bead opaque. Perhaps uſed, from its ſize and greatneſs of perforation, in the ſame manner as *fig.* 1.

From Dr. Stukeley's collection, now in the Author's.

FIG. 4. and 5. GLASS BEADS [13] of an opaque bright verditer vitrifaction. From Dr. Stukeley's collection, and which were found in one of the detached and large barrows on Saliſbury-plain.

FIG. 9.

[10] See the uſe of this bead deſcribed as a broach to compreſs the fore parts of the drapery, from Rubenius, FIG. 7. p. 64. N. B. The FIGURES in PL. XV. are miſprinted, which a trifling attention of the reader will ſoon ſet right.

[11] Camden, p. 684. Theſe beads are cut from a ſimilar rod of glaſs to that in the Britiſh Muſeum, from the collection of Sir William Hamilton, and found in Italy; I believe at Naples; and which evidently demonſtrates the ſpot where was ſituated this glaſs manufactory, which by traffic was circulated among all the Northern people, who with much avidity, like the iſlanders of the South-ſeas, received ſuch baubles to pleaſe their fancy in dreſs, or to appropriate to ſome ſuperſtitious charms which prevailed ſo much among them; and to favour which, the dexterous Romans had invented every device of this kind which could poſſibly ſerve their traffic. Beads exactly ſimilar are now manufactured in England for the African ſlave-trade: one of which, before-mentioned, had been conveyed among a cluſter of beads in a grave which the Author was opening at Aſh, by a very worthy friend, who was deſirous, for the ſake of the jeſt, to ſurprize him with a diſcovery of the celebrated *Glain Nidr*.

[12] See ſome beads of this kind in Britiſh Zoology, vol. III. p. 33. under the article SNAKE.

[13] See THE VIGNETTE. FIG. 1. with three others, were taken out of a mummy of a large ſize. The interior mould is porcelain thickly glazed with verditer vitrifaction, and exactly ſimilar to the compoſition of the beads, Fig. 4. and 5. From the Author's collection.

FIG. 6. A JET BEAD [14]. From a barrow on Blood-more Hill, near Peakefield in Suffolk, where the other relics were found.

FIG 7. GLASS BEAD, ſimilar to FIG. 2. From the Stukeley collection, and is conceived to be the ſame as engraved in Gibſon's Camden.

FIG. 8. GLASS BEAD [15]. The ground common tranſparent glaſs; the ornamented lines yellow.

FIG. 9. BONE [16]. Evidently turned into a lathe, and uſed as a button to connect the drapery. Flat on the reverſe. Given to the author by Dr. Burnaby of Greenwich, and found in a barrow at Baggrave in Leiceſterſhire, within the ſame range with the umbo of a ſhield and ſpear-head, *Fig.* 2. and 4. PL. VII.

Engraved to ſhew its reſemblance to ſome of the beads and other relics called amulets.

FIG. 2. Alſo of a bright verditer porcelain caſt in a mould, perforated at the back, which ſhews its uſe as a pendant ornament. It is an uncommon curious Egyptian relic, and the exterior ornament of a mummy; very like the Papæus of the Scythians, and the Pan of the Romans; and not unlike the Mamonde of the Mogul Empire of this day. Formerly in the poſſeſſion of the late Dr. Green, of Greenwich, and given to Mr. Latham, of Dartford, from whom the author received it.

FIG. 3. EGYPTIAN VERDITER OPAQUE GLASS, perforated on the reverſe to ſerve as a pendant. A kind of ſiſtrum; perhaps the ornament of a mummy.

The Author has prefixed the figures in the VIGNETTE to ſhew the great analogy of this kind of vitrifaction to that found in our apparently very antient tumuli; wherefore, by this analogy, a remote period of time may be eſtabliſhed for its introduction into our iſland; ſuppoſing the beads to be of a contemporary age. This argument, though apparently juſt, will ſtill require a more correct enquiry; for it is not very ſatisfactorily proved that this kind of vitrifaction is of an equal date; eſpecially as in the lower tumuli ſome of this opaque verditer vitrifaction in form of beads has been found. But the author has ſeveral of this kind, which he can atteſt to have been found in ſome of our largeſt and detached tumuli.

[14] Pliny ſays, lib. xxxvi. p. 589, that axes when heated, called by the Magicians, Axinomantia, and having the jet-ſtone caſt upon them, will burn, if the thing wiſhed for is to happen. Evidently kennel coal. He enumerates many of its properties; and ſays, that its name is derived from Gagates, or Gages, a river and town in Lycia.

[15] Mr. E. Lluyd, in his Obſervations on Wales, ſays, that theſe antient beads are worn as amulets by the inhabitants of Scotland.

[16] See a ſimilar button, PL. XV. fig. 7. This bone is turned out of the epiphyſis of ſome very large animal. It is not in the leaſt decayed, and the texture uncommonly hard. Query. Is not this the property of the epiphyſis of a lion or tiger? From which bone *Fig.* 9. has been conjectured to have been turned. Many of the relics in theſe ſmall conic tumuli have undoubtedly been tranſported from the Eaſt, as muſt be confirmed by the diſcovery of the cypræa ſhell: why not therefore this relic? The bone of an ox or horſe is more ſpongy and ſoft in its parts.

BARROWS IN GREENWICH PARK.

ON the 22d of January, 1784, under favour of the Surveyor General of the Royal Domains, I employed labourers to open ſome barrows in Greenwich Park, to the amount of about fifty; and which the Kentiſh hiſtorians have affixed to the ſepulchres of the Danes. By their conic ſtructure and circular trench at their baſe I was inclined to claſs them with thoſe which, with their contents, have been the ſubject of the foregoing ſheets; and I therefore began the reſearch with an eye to aſcertain this fact.

Lambard, in his Perambulation of Kent, ſays, in the reign of Ethelred, Anno 1011, the Daniſh fleet were three years anchored before Greenwich, and the encampment of their army was on Blackheath. Hence it has been conjectured, by ſucceeding writers, that theſe ſepulchres were raiſed over the Danes; not conſidering that ſo ſmall a number could not apply to the occaſional dead of ſo great an army, which hiſtory reported to have been ſtationed for ſuch a length of time in that quarter; and if with an idea that theſe memorials had been raiſed over the ſlain in battle, it muſt then be preſumable, that only fifty men had fallen in their conflicts on the ſpot. But to convey, by inferences drawn from other diſcoveries already explained, more ſatisfactory information, the account of a few barrows from this cluſter will be here given.

N° 1. A large central barrow. The trench in which the body was laid appeared to be juſt deep enough to admit of it; not more than a foot and half deep to the native gravel, beneath the ſurface of the circumjacent plain. Several accreted lumps of iron were found in it, and ſome uncommon thick and broad-headed nails two or more inches in length; with decayed wood adhering to them. By the quantity of fine mould apparently produced by the decayed wood, I conjectured this body had been interred in a very thick coffin.

N° 2. A ſimilar barrow, of middling ſize; the ciſt at its baſe ſheeted with fine mould; ſmall fragments of iron, with decayed wood, and an Iron SPEAR-HEAD, ten inches long.

N° 3. An IRON KNIFE; converted to an entire calx, ſeven inches in length, near the centre of the grave; and towards one end a quantity of human hair.

N° 4. Human hair near the head.

N° 5. Hair near the head.

N° 6. Situated almoſt in the centre of the cluſter; ſeemed to have been the largeſt; part having been removed for the ſake of the ſoil. In this grave, which did not exceed more than a foot and half in depth, in the native unremoved gravel was one of the largeſt Iron ſpear-heads I ever found; fifteen inches long and two broad to the ſocket; which was not more than two and an half from the blade. The ſpear near the head; towards the centre a knife of iron, and fragments of an umbo of a ſhield of the ſame metal. No remains of bones; but on a line where the body ſeemed to have been laid, a conſiderable quantity of fine black vegetable mould; probably the decompoſed particles of ſome woodden caſe in which the corpſe had been depoſited.

N° 7. As uſual, the ciſt not deep in the native ſoil, and which proves that the barrow had been raiſed from a circular excavation near the cluſter. In this grave a conſiderable quantity of woollen cloth ſheeting the whole extent of it; black and chiefly decompoſed; but very obſervable from the diſtinct appearance of the warp and woof. I am particular in mentioning this circumſtance, and in the enumeration of theſe burial places, as they produce very evident proofs that human hair and woollen cloth have been preſerved a conſiderable number of ages, when the reſt of the body had been totally conſumed.

N° 8. A large barrow, which contained the ſame ſingularity of hair and woollen-cloth to N° 7.

The ſucceeding day I proſecuted the reſearch, and opened twelve more, moſt of which preſented the ſame extraordinary phænomenon of the preſervation of human hair and woollen cloth. The following relic, *fig.* 1. is the beſt preſerved ſpecimen of the hair [18].

PLATE XXII.

FIG. 1. A BRAID OF HUMAN HAIR, of an auburn colour. The barrow almoſt compreſſed to the level of the plain, and the foot path from Crombs-hill paſſing over it. About three quarters of a foot under the ſod; the ſhallow ciſt in the native gravel very diſcernible, and which with conſiderable accuracy was previouſly defined from the ſurrounding undiſturbed ſoil. Towards the head the above relic was diſcovered; as alſo,

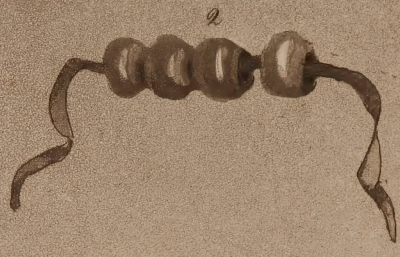
FIG. 2. TWO BEADS of tranſparent dark blue-green glaſs. One of white opaque glaſs and one of brown-red opaque glaſs. Which, on a critical compariſon, will be found ſimilar to others found at Chatham and other places where theſe cemeteries have been diſcovered.

FIG. 3. A SMALL SHRED OF WOOLLEN CLOTH, of the herring-bone woof; and which cloth was diſcoverable almoſt throughout the extent of the grave. In various places was alſo very diſcernible a finer texture of cloth, which, by trial in the fire, was proved to be linen, and ſeveral ſpecimens of which I preſerved.

[18] See note * page 56, where the relic has been ſpoken of.

3

1



2

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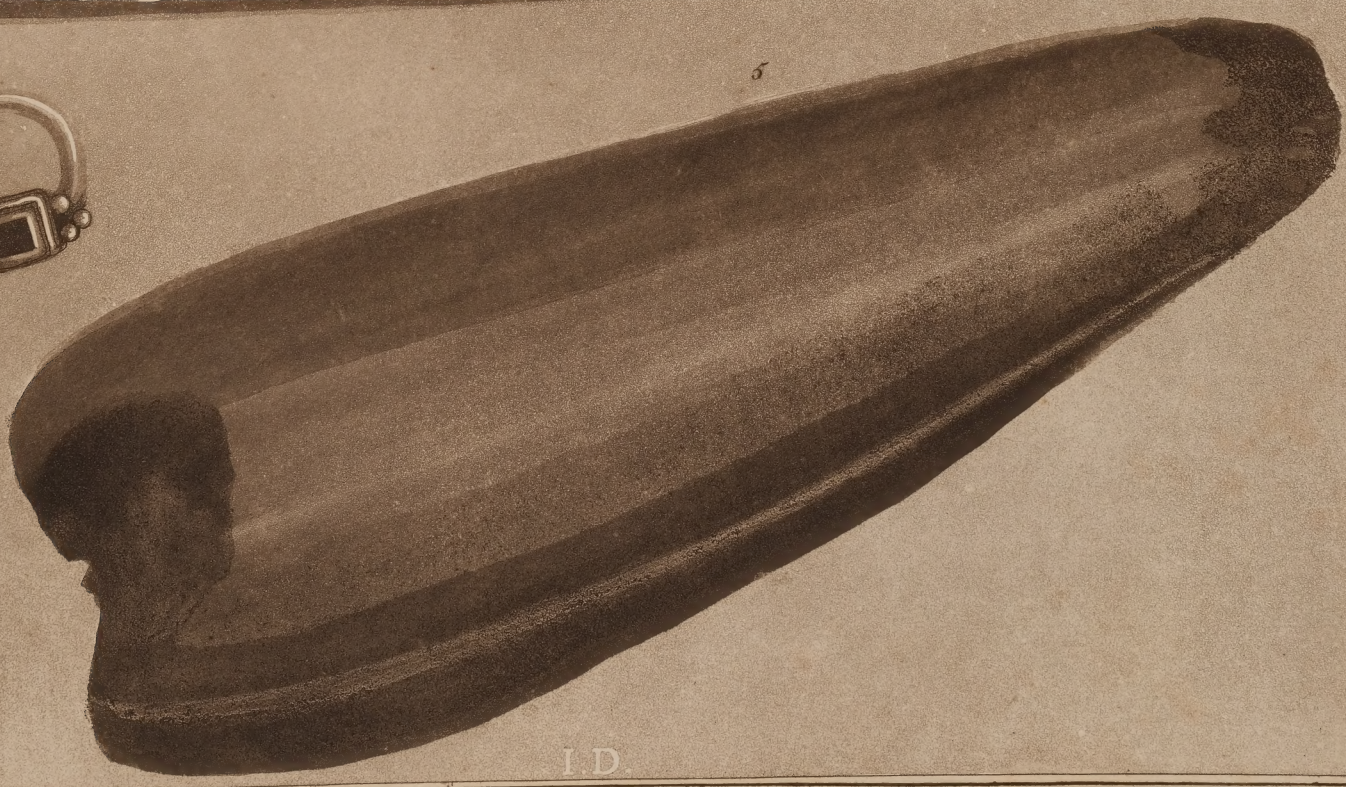


D

In a ſmall grave from the above, I found three BEADS of tranſparent blue-green glaſs, and one of Naples yellow opaque glaſs.

It may not be unreaſonable to conclude theſe graves to have contained female bodies; as in all probability ſome others did the ſame; eſpecially where military weapons were not found. The inference might therefore be naturally drawn, that this place of interment was peculiar to perſons who had not fallen in battle; and with no great colour of probability ſhould it ſeem to have been appropriated to the expedition of the Danes under Swein.

Lambarde ſpeaks of barrows raiſed on Black-heath over the rebels ſlain under the blackſmith Michael Joſeph and Lord Audley, in the reign of Henry the Seventh. Which fact he aſſerts; but of which I alſo entertain no ſmall doubt. The opening of the one on which the plantation has been made would ſoon ſettle the truth. Had my reſidence in that neighbourhood been longer, it was my intention to have attempted it. Should the ſpirit of enquiry lead the preſent occupier of the ground to make this reſearch, I have reaſon to think, that an earthen veſſel, or urn, with aſhes, would be found to be the only contents.

Manes temerare ſepultos. The old adage may alarm many perſons from ſuch curious reſearches; but, if cuſtom can reconcile the Antiquary to ſuch purſuits, we may ſee the modern *foſſarii* in church-yards fill the charnel houſes at this expence.

The ſoil on which theſe *tumuli* are ſituated, is gravel, and in ſome places extremely compact. The inciſion for the body about a foot and an half, or leſs, in ſome of them, below the ſurface, in the native ſoil; the barrow, or the conic mound of earth raiſed above it moſt probably collected from the trench, which encircles it, and from a ſpot of ground excavated on the Eaſt ſide of the range of *tumuli*. This excavation is annually filled up with the dead leaves collected and thrown into it.

The ground which the cluſter occupies is nearly in a circular form, and the diameter about one hundred feet. The barrows, great, medium, and ſmall, about the ſize of thoſe deſcribed in Pl. XXIV.

About ſeventy years from the date of my reſearch, a park-keeper of the name of Hearne was known, by ſome of the old inhabitants of Greenwich, to have dug on the ſpot where the barrows are ſituated, and to have found ſeveral things of value. Having had reaſon to believe a prior opening had been made in ſome of the large barrows, by the compreſſed part of the apex, and in digging into a few of them, finding the earth had been removed, I was deſirous of directing my enquiry to obtain the above information. As the largeſt of theſe barrows had been opened by this man, it might not be improbable that he found ſome curious and perhaps very valuable relics, as were uſually interred in theſe ſmall conic ſtructures over the dead.

FIG. 4. A SILVER RING. No ſtone in the ſocket. From a barrow on Sibert's Wold [19]. Found with other relics; in the poſſeſſion of Mr. Fauſſett, near Canterbury. The barrow was opened Anno 1772.

[19] See the Groupe, Pl. XXIII.

FIG.

FIG. 5. STONE CELT, or Chiſſel [20]. From the burial place at Aſh. With a circular flint ſtone and a Roman *fibula*. The Celt is of a grey flint, and poliſhed with a remarkable fine ſurface; as alſo the part towards the edge where there has been a part accidentally chipped off. In the poſſeſſion of Mr. Boys of Sandwich.

MISCELLANEOUS COINS,

FROM THE SMALL BARROWS.

PLATE XXII. N° I.

FIG. 1. COIN, of the Younger Gordian; inſcription not perfect. Middle braſs. From a barrow on Chatham lines. Bones; but no other relics.

FIG. 2. SMALL BRASS. IMP. C. PIAV. VICTORINVS. P. F. AVG. FIG. 3. Reverſe, PAX. AVG. The contents of the barrow in which this coin was found is deſcribed in *note* 1. p. 79. The reverſe by miſtake is VIRTVS, AVG. and the female genius, inſtead of a patera, has a ſprig of laurel with a V and * on each ſide.

FIG. 4. Small Braſs [21]. D. N. VALENTINIANVS. PF. AVG. The reverſe not legible; a military figure in an offenſive attitude. I conceive this coin to be of FL. PLACIDIVS VALENTINIANVS. Anno 454. Found with FIG. 2.

FIG. 6. GOLD PENDANT COIN. Perforation at the bottom of the head. D. IVSTINIANVS. Reverſe, FIG. 7. VTIVHTITAVH. I. in the exergue CONO. Figure a Victory ſitting. From a barrow in the groupe at Aſh, Anno 1760, and in the poſſeſſion of Mr. Fauſſett, whoſe father was preſent when it was found; the late Rev. Bryant Fauſſett.

FIG. 8. SILVER GILT PENDANT COIN, with a loop. Head. MARS CLOVIS. FIG. 9. Reverſe, TOTO MONETARIO. The croſs between the words I conceive only to be an aſteric, and not an X. From a grave at Sibert's Woold, or Shepherd's Well. See p. 86, note [9], further particulars. Mr. Fauſſett.

FIG. 10. GOLD PENDANT COIN. Head. * VIRTVS THIEI.

FIG. 11. Reverſe ſimilar to the Gauliſh coins, SELENO MON. From a barrow at Sibertſwold, with other relics. Mr. Fauſſett.

[20] Stone adges, chiſſels, or arrow-heads, are not unuſually found in the tombs of the Northern nations; and they imply, that the inhabitants to whom they appertained were not in the uſe of weapons, or other inſtruments of metal. There is in Montfaucon an account of a tomb where ſeveral ſtone adges were found, each ſkeleton having one under the ſkull. Moſt barbarous nations, in all parts of the world, ſeem to have ſhaped out of ſtone theſe kind of inſtruments for art as well as war; and it might hence be inferred perhaps, that this barrow would apply to a very high date of antiquity; but as a coin of Juſtinian, ſee Pl. XXII. N° I. Fig. 6 and 7, was found in a neighbouring grave, and as it has been remarked a Roman *fibula*, it cannot be well placed much higher than Anno 530, the date of Juſtinian's reign; and eſpecially as iron weapons, ſuch as ſwords and ſpear-heads, were found in the groupe. See note *, p. 26. and fig. 1. the iron boſs of a ſhield. It may not therefore be improbable that this ſtone inſtrument was depoſited with the dead, as an amulet; and which the owner had found and preſerved with a ſuperſtitious veneration. See Mr. Edward Lluyd's Remark on theſe amulets, p. 77. note 4.

[21] This coin is alſo incorrectly deſcribed in note *, p. 79.

MIS-

Plan of Coldred Intrenchment

No.3

No.1

No.2

COLDRED CHURCH on the Area of an INTRENCHMENT

N

S

E

W

SIBERTS WOLD DOWN

To Dover

To Folkestone

To Barfreyston

To Lyminn

To Waldershare

Tumuli

Long Lane

Cultivated

Cultivated

To Town of Sleythorndenwall

A

B

C

D

3

5

f

4

g

MISCELLANEOUS VESSELS,

FROM THE SMALL BARROWS.

PLATE XXIII. N° I.

FIG. 1. Of a light grey, almoſt approaching to white earth, ſeven inches in height, and very near as much in diameter. Chatham Tumuli. The ſkeleton almoſt perfect. No other relics. The component parts of this veſſel are very extraordinary. It is remarkably thin and extremely tender; ſo much ſo, that in the handling, with conſiderable delicacy, it fell to pieces, notwithſtanding it had the good fortune to be taken out of the barrow whole. It has a ſalt taſte, and ſo friable, that a gentle ſqueeze with the finger and thumb will reduce it to powder.

FIG. 2. Of black earth, not unlike the Wedgewood-ware; beautifully turned in a lathe; eight inches and three quarters in height, and ſix inches and three quarters in diameter. Chatham Tumuli. Thrown up promiſcuouſly from a barrow. The top of this veſſel ſeems to have been broader than the ſmalleſt part of its neck.

FIG. 3. Of dark-grey brittle earth; nine inches in height; five inches and an half in diameter. From a barrow at the extremity at Aſh, opened May 6, 1783. Head of the ſkeleton in a South Weſt direction; near the left breaſt boſs of a ſhield, two bracers [a], one or more ſtuds. Iron ſpearhead on the ſhoulder, nine inches and a quarter in length. On the ſide an iron knife, five inches in length, and at the feet Fig. 3.

FIG. 4. Small veſſel, dark-brown greyiſh earth, three inches in height and three in diameter. From a barrow on Wimbledon-Common, opened September 29, 1786. No other relics, and little or no appearance of the body.

Theſe barrows on Wimbledon-Common are ſituated on the left of the high road from London to Kingſton, a ſmall diſtance from Mr. Hartley's fire-houſe on the other ſide of the road; about twenty-three in number. By the information of a farmer at Roehampton, of the name of Soucher, moſt of the largeſt had been opened twenty-eight years from the time I opened the remainder, by a perſon from London; and who, by his deſcription, ſeems not improbable to have been Dr. Stukeley. The ſoil on which theſe barrows are ſituated is gravel, blended with ſand, in ſome places interſperſed with a ſaponaceous marle, and ſtrongly ſaturated with the vitriolic acid; the cauſe why the bones in theſe barrows were entirely decompoſed. The largeſt do not exceed twenty-eight feet in diameter. They were evidently raiſed in their campani-form ſtructure from the circumjacent ſod ſcraped off and piled up with care and elegance over the body. They have all a circular trench at their baſe, which doubtleſs received the water from the ſides of the barrow, and which perhaps was intended as well to keep the body dry, as to ſerve the purpoſes of a funeral ſuperſtition, which ſome Antiquaries may be led to ſuppoſe.

[a] See Pl. I. fig. 6.

At about five furlongs from this groupe is a very large barrow of the more antient claſs; and which, from cannon having been exerciſed at a point-blank ſhot at targets raiſed in front of it, was conjectured to have been thrown up for that purpoſe. At a ſhort diſtance from the town of Wimbledon, on the Common, I was told, there is another of this ſize. This idea of theſe mounds of earth having been raiſed for the point-blank ſhot of cannon, prevails in ſeveral places. The people in the neighbourhood conceive the three barrows on Blackheath [24], mentioned in Lambarde as thrown over the rebels who fell under Lord Audley, in Henry the Seventh's reign, were raiſed by General Deſaguliers, for the above purpoſe. Two of theſe barrows have ſince been carted away for their materials; but I do not hear any human bones were diſcovered.

It was ſaid that the late Dr. Whitfield declaimed, on the remaining barrow, to his field congregation.

In many parts of England, where theſe large barrows are detached, and ſituated upon eminences, they are frequently aſſigned to the baſe of windmills, which, indeed, have evidently been raiſed upon them; the proprietors availing themſelves of this advantage. There is an inſtance to be met with of this nature at Walton Bridge, on the Thames, where was ſituated a range of barrows, ſeveral of which were opened, and which ſpot retains the appellation of Windmill Hill [25]. They are now entirely leveled to the ground.

Wimbledon-Common is divided into the right of ſeveral pariſhes; and it may not perhaps be improper to ſuggeſt the idea, that to each pariſh a cemetery might be attached, previous to the burial in church-yards; firſt introduced into Britain, anno 742, through interceſſion of Archbiſhop Cuthbert, who obtained from the Pope a diſpenſation for this purpoſe [26].

The right of common ground is of extreme early date, and may be traced much beyond the Conqueſt.

Though ſepulchres were placed by the ſides of roads, *admonere prætereuntes et ſe fuiſſe et illos eſſe mortales*, and that the dead might receive the benediction of the paſſenger; they were likewiſe conſidered as boundaries in the diviſion of property, particularly in military allotments of land. See the laws of Tiberius in the "Authores rei Agrariæ," Paris edition, 1554. *Cum ager diviſus militi traderetur extremis a compaginantibus agris limitibus, monumenta ſepulchrave ſacrarentur.* And, *eorum igitur ſepulchrorum ſequenda eſt conſtitutis, quæ extremis finibus concurrentes plures agrorum curſus ſpectant.*

Theſe conic burial places on waſte or common grounds have been conſidered, in ſome reſpects, in the courſe of this work, as of Pagan relation; it will be perhaps neceſſary to exhibit hereafter ſome proofs in contradiction to this opinion: the reader will therefore have an opportunity of judging for himſelf, and of maintaining the argument which he eſteems moſt pertinent.

[24] Theſe barrows are almoſt at a ſimilar diſtance from the ſmall barrows in Greenwich Park as the one on Wimbledon Common is from the neighbouring group.

[25] When the ſtone bridge was building, the foreman of the works was in poſſeſſion of a boſs of a ſhield, ſome ſpear heads and earthen veſſels, taken from theſe barrows, which I made drawings of; and which were ſimilar to thoſe I have heretofore deſcribed in other *tumuli*.

[26] See Onuphius Panvinius, in lib. de ritu ſepeliendi mortuos.

FIG. 5. A BROWN-GREY EARTHEN VESSEL, UNBAKED; three inches eight-tenths in height, and three inches fourth-tenths in diameter. What renders this veſſel intereſting to the eye of an Antiquary is, that it was taken out of a barrow at the Aſh cemetery, where the coin of Juſtinian, FIG. 6. PLATE XXII. N° 1. was found.

I have ſeveral urns, and one with aſhes of unbaked clay, from the larger barrows, and which has been the cuſtom to refer to remote antiquity; but as this coin of Juſtinian will bring the date of the Aſh cemetry as low as Anno 526, we may venture to pronounce this veſſel of nearly a contemporary date. It would be therefore unreaſonable to ſuppoſe theſe people were unacquainted with the art of pottery, as their graves have produced ſeveral ſpecimens of a good kind; and as the glaſs veſſels, and other relics of ingenious workmanſhip, found in theſe barrows, warrant a belief that the people to whom they belonged were well acquainted with the full extent of that art, we may, therefore, be permitted to conclude, that ſome myſtic or religious ceremony prevailed when theſe veſſels of *unbaked clay* were depoſited with the dead.

SIBERTSWOLD DOWN BARROWS.

PLATE XXIII.

This PLAN will ſerve to explain a cluſter of the bell-faſhioned ſmall barrows on a down or waſte land, now called Shepherd's-Well, about three quarters of a mile from Waldeſhare, the Earl of Guildford's, in Kent.

AAAAAA. A deep trench, confining the burial ground on two ſides.

BB. Two deep trenches.

CC. A wood.

The reſt of the ground in the plan all down-land.

The places to which the roads lead, and marked in the plan are BARFRESTON, EYTHORN, SIBERTSWOLD, SHEPHERDS-WELL, COLDRED, and WALDERSHARE; probably all of Saxon derivation.

BARFRESTON, called Barſton or Baron; in Domeſday *Berfreſtone*.

EYTHORN, perhaps, does not occur in Domeſday. Saxon heah, *Altus*. Ðopn, Dumus. High Buſhes.

SIBERTSWOLD, in Domeſday *Sibertſwalt*. Saxon Siberts Wald.

Ƿalð, Dominium. Siberts Demeſne, or Ƿolð, Locus indigus Sylvæ, Planities, a Down.

COLDRED, in Domeſday Colret. Saxon. COLE, ſubfrigidus: rıðan, Equitare. Cold Ride.

The diſtances from theſe Saxon places to the cemetry are, from Walderſhare one mile and an half; Eythorn, Shepherdſwell and Barefreſton, about a mile.

There are two ranges of the barrows on the crown of the hill, in a broad ridge, fifteen rods broad, at a medium. The direction nearly NE. and SW.

The other beginning at the SW extremity, and pointing towards the SW. The Southern extremity of the firſt range about three quarters of a mile from Shepherd's Well, and about South from the church. In this place the tumuli are very thick. The horſe and carriage tracks have apparently erazed thoſe in the middle, and have left them as it were in two diviſions. At the diſtance of twenty-eight rods the *tumuli* terminate at a deep ravine, apparently an old road, which traverſes the ridge. From this ſpot thirty-ſix rods more were meaſured, at which diſtance are ſituated the large *tumuli*[27], adjoining each other, as marked in the plan. This intervening ſpace, in all probability, contained barrows which might have been leveled by antient tillage, cultivation, or horſe and carriage tracts. At four rods from the large *tumuli* begins the other range of graves, which continue in a cluſter fifteen rods broad and thirty-ſix rods in extent. The ground on the declivity of the hill, on both ſides the range, in cultivation, which may have probably obliterated a great many more. In both ranges there cannot be leſs than two hundred barrows, which were all opened by the late Rev. Bryant Fauſſett, of Heppington, near Canterbury.

The pendant coin of CLOVIS, FIG. 8. PL. XXII. muſt bring this cemetery as low down as Anno 511, the date of the French king's reign; and, as the analogy of the relics found at the Aſh cemetery with thoſe of Sibertſwold and the coin of Juſtinian, will alſo produce a contemporary date, we may perhaps advance with a degree of eſtabliſhed truth on the hiſtory of theſe interments.

It may be perhaps neceſſary to remind the reader of what he may have previouſly conſidered, that theſe pendant coins do not atteſt the exact age of theſe ſepulchres; and he muſt be well aware, that their loops ſhew them to have been worn at ſubſequent dates, for purpoſes of decoration or of ſuperſtition[28]. The difficulty will therefore remain to fix their dates, and alſo to fix their owners. To diſcuſs this ſubject with perſpicuity it would be proper to conſider the ſtate of Britain from the beginning of the ſixth century, the date of the coins, to the final converſion of the iſland to Chriſtianity. By this means we may be enabled to decide, whether they may be conſidered as Pagan or Chriſtian. Anno 742 we are informed, that Chriſtian ſepulture was admitted within the walls of towns, and the iſland was then converted; it will hence appear, that theſe cemeteries exceeded that date. In the year 582[29] St. Auguſtin converted Ethelbert king of Kent; it is therefore probable they may have exiſted between Anno 526, the date of Juſtinian's coin, and 582; and if we can trace any relative features in the hiſtory of fifty-ſix years, the intervention of theſe dates, to apply to them, the owners may then be found at no great diſtance. Add to this, the poſſibility that theſe interments may not have taken place till the latter number of years after the date of the coin of Juſtinian, we may then, from hiſtoric agnation, reaſon with ſome certainty.

It may admit of a favourable conjecture, that theſe places of ſepulture were affixed to the neighbouring villages before cemeteries were annexed to churches; it will therefore be concluded they muſt belong to the primitive Chriſtians; with this ſuppoſition let us eſtimate the reaſons for this concluſion.

[28] It may be proper here to remark the diſcovery of the large barrows near the groups in Greenwich-park, Wimbledon common, and St. Margaret's on the Cliff; ſee note 4, page 78. which ſeem to ſhow a peculiar coincidence.

[29] See note *, page 68. See a coin of Burgred. Archæolog. vol. IX. p. 8. found in a Saxon grave in Cornwall, with curious relics, in various reſpects ſimilar to the contents of theſe ſmall campaniform *tumuli*.

In

In the firſt place, they are found to be near the ſite of Saxon ſtations; Chartham, Chatham, Burham, Sibertswold, Wimbledon, Aſh, and other places that might be enumerated. They have alſo been productive of various relics, which may, with great preſumption, be given to the Chriſtians, ſuch as CROSSES, COINS, VESSELS OF GLASS, IRON SPEARS, RINGS, and other funeral depoſits, which were adopted in early Chriſtian ſepulture [30].

The primitive Chriſtians were ſcrupulouſly obſervant of the decent and even magnificent rites of funeral; and braved the moſt eminent dangers in the funeral honours of their martyrs. Though all nations concurred in rendering pious offices of careful ſepulture to their deceaſed relatives or friends, yet hiſtory ſeems to adduce many proofs that the Chriſtians, in the early church, were more zealous in this reſpect. Dionyſius Biſhop of Alexandria applauded the Chriſtians for their ſedulous care in the burial of their brethren during the plague which raged in that town; he particularly ſpecifies their *waſhing*, *dreſſing*, and *adorning* their bodies, at the great hazard of receiving the infection, bearing them forth on their ſhoulders, which many of them did receive, and periſhed.

Tertullian aſſerts [31], that the Chriſtians in his time, though they abſtained from ſumptuous and effeminate decorations and applications to their perſons when living, yet beſtowed on their dead the moſt choice and expenſive ſpices, perfumes, odours, drugs, and ointments. They were alſo embalmed and entombed with ſkill and great magnificence [32].

During times of Chriſtian perſecution the dead were buried without cities and towns; but when peace was reſtored to the church, ſepulture was permitted within the walls, and ſoon within the churches [33]. Archbiſhop Cuthbert, as before cited, eſtabliſhed cemeteries, Anno 742, throughout England [34].

From what has been ſaid the Reader will probably find ſome reaſon to apply theſe ſmall barrows in cluſters to the Chriſtians of the ſixth and perhaps beginning of the ſeventh century; and alſo to affix them to the ſmall burgs or ſtations within their vicinity, before cemeteries were attached to churches, or before their aſſemblies were held in conſecrated edifices. In the neighbourhood of cities and great towns they have been obliterated by agricultural improvement.

[30] See Roma Subterranea Paulus Aringhius, p. 299. Lib. VI. Cap. xxii. for the coins. *Veſſels of glaſs.* Lib. III. Cap. xxii. p. 297. *Iron Spears*, Lib. VI. Cap. I. p. 377. Which Aringhius believes to have been the inſtruments by which the martyr ſuffered. *Rings*, Lib. VI. Cap. i. *Chains*, *forceps*, *keys*, and other inſtruments, with which martyrs were tormented or ſuffered by, were oftentimes buried with the dead Cap. xxix. Lib. i. Many of the Fathers, and the early Chriſtians, wore chains, in honour of Chriſt's ſufferings; ſee Plate VIII. N° 1. Fig. 3. where chains have been found in a grave, in the Chatham cemetery. And alſo Plate X. fig. 5. from the Barham Downs *tumuli*.

[31] Apol. I. 42. p. 34.

[32] There was a particular deſcription of men for the purpoſe of entombing the dead. Conſtantine appointed ſix hundred of them. They were called *Copiatæ*, from the pains they took in their employment, ἀπὸ τῦ κοπιάσθαι. Cod. Theod. Lib. xiii. Tit. 1. de luſtr.

[33] Onuphrius Panvinius, in lib. de Ritu ſepeliendi mortuas.

[34] In the commencement of this work, the author, in too great haſte, ſubmitted his ſentiments to the public on theſe cluſters of ſmall barrows, and which he referred to the fifth century. A more careful ſelection of notes and arrangement of the facts will, he truſts, apologize for the overſight.

N° 2. PLATE XXIII.

The Plan of COLDRED CHURCH, in the Area of an INTRENCHMENT. As this church is no great diſtance from the cemetery on Shepherd's-well down, it is here annexed from the peculiarity of the intrenchment; which might probably be ſuppoſed to have a relation to the barrows. If the PLAN N° 3, be adverted to, it will naturally occur that the intrenchment was thrown up before the CHURCH was erected, and that the dimenſion of it could not apply to a military ſtation of any conſequence. I viewed it with ſome attention, and am convinced it could not have ſerved any other purpoſe than that of an exploratory port of the Romans, much antecedent to the date of the barrows. Perhaps thrown up by the *Comes littoris Saxonici*, in the time of Theodoſius.

A. the church. B. a mount; but which is evidently the continuation of the vallum; now ſeparated from the other parts by the high road E. The South ſide of the work is deſtroyed by the eſtabliſhment of a farmhouſe and its appendages; not very lately.

C. the VALLUM. D. the FOSSE. E. the HIGH ROAD.

DIAMETER OF THE
N°1. LITTLE XII
II. MEDIVM XII
III. GREATEST XVIII

ID. MDCC.XCI.

Scale of Feet

400 300 200 100 50

To Wye

Lime Kiln

To Mystole

Ageer

Cauthes

To Pallmer

To Chertham

Land Tone

To Lower Hardes

E I II III

A B C D

S W E

CHARTHAM DOWNS BARROWS.

I SHALL here ſubjoin, for the ſatisfaction of the Antiquary, the manuſcripts of the late Dr. Mortimer, whoſe tranſmits on the diſcoveries made at this burial place were laid before the Royal and Antiquarian Societies; as alſo the one of Mr. Lewis, of Margate, in Kent, on the ſame ſubject.

PLATE XXIV.

" About four miles South Weſt from Canterbury lies a large open field ſituate " in the Pariſh of Chartham, commonly known by the name of Swadling- " down, part of which is the eſtate of Charles Fagg, of Myſtole, Eſq. At the " Weſt end of theſe Downs is a riſing ground, or hill, of about a quarter of " a mile moderate aſcent every way except to the Eaſt. At about two hundred " yards from the top of the hill on the South ſide lies the road from Canter- " bury to Wye, and about the ſame diſtance from the North ſide runs the road " from Canterbury to Chilham, which is about two miles from this place; at about " half a mile's diſtance due North ſtands Chartham-church, to which is a very " gradual deſcent, and along the bottom runs a tract of meadows through " which flows the River Stour, cloſe to Chartham church-yard, and after hav- " ing paſſed the city of Canterbury, empties itſelf into the ſea a little below " Sandwich, which is about twelve miles from theſe Downs. About a year " ago, in ſtubbing a bank, in order to widen one of the roads, which runs acroſs " theſe Downs, the workmen lighted on a human ſkeleton almoſt entire, lying " in a trench cut out of the ſolid chalk, whereof the whole ſoil of this conſiſts, " covered lightly over with chalk rubbiſh, and about two feet of common mould " above it, which is alſo found to the ſame depth in all the neighbouring " ground before you come at the chalk rock: this accident raiſed in Mr. Fagg " a curioſity of opening ſome Barrows or Tumuli Sepulchrales [35], which ſtand " very cloſe to one another all along the top of the hill, to the number of one " hundred; and, by the inhabitants of the country, and in the ancient deeds of " Mr. Fagg's eſtate, are called The Dane's Banks: by the road ſide, where the " ſkeleton was found, ſtood three fair barrows in a row, about twenty-three " feet in diameter, but not above three feet in perpendicular height; the rain, " probably, in the courſe of ſeveral ages, having diminiſhed their height, and " ſomewhat increaſed the baſis by the mould waſhing down on all ſides. On

[35] See the Plan Pl. XXIV.

" opening

" opening the top, they found in theſe, as in all others, ſomewhat more than
" a foot of common earth, then chalk rubbiſh for above two feet, which was
" eaſily removed with a ſpade; but when they came to the level of the baſis,
" or a little lower, they found the natural ſoil to be ſolid chalk, in which was
" hewn a trench about eight feet long, two broad, and one and an half deep,
" commonly running nearly Eaſt and Weſt; this ſeemed to have ſupplied the
" place of a coffin to the deceaſed: the bones of one perſon, ſometimes the
" ſkeletons nearly whole and entire, with the head to the Weſt, lying at the
" bottom of them, in ſome with large flint ſtones ranged on each ſide the body,
" in order, I ſuppoſe, to keep the earth from preſſing on the corpſe; and all
" the reſt was filled with chalk rubbiſh lightly flung in, ſo that even now it
" could be removed by the hands; and in caſe, in the firſt opening the barrow,
" they did not light on the trench, the eaſy working of the looſe chalk rubbiſh
" was a certain guide to bring the workmen into the trench where the body lay.

" The barrow A in the Plan, the middlemoſt of the three, was the firſt
" Mr. Fagg pitched on to open. When they had got down to about half the
" depth of the trench, they found, among the looſe rubbiſh, a beautiful Roman
" Fibula [36]; it conſiſts of a plate of ſilver one inch and ſeventh tenths diameter,
" and one tenth of an inch thick on the foreſide round the margin; it had a
" circle alternately ſmooth and corded half an inch together; within this is
" another, but flat circle, on which are ſome blind remains of an indented line;
" round the inſide of this runs a ſmall corded wire of gold, and all the ſpace
" within this cord is a plate of gold of one inch and a quarter diameter; it is
" cloſely ſtudded with ſmall circles of that corded gold wire which ſome may
" call roſes, but, in reality, exactly reſemble the duſt of the flower of the holy-
" oak, when ſeen through a microſcope. In the center is an hemiſphere of
" ivory of half an inch diameter, with a ſocket in the middle, in which pro-
" bably was ſet ſome ſmall ſtone; round this is a circle of thin plates of gold,
" with four rays like a ſtar, all ſet with garnets, having a triangular piece of
" Lapis Lazuli at the extremity of every point, and a ſemicircular piece of the
" ſame ſtone at the baſis of every ray cloſe to the ivory hemiſphere: in the
" middle between each ray on the golden plate ſtands a circle of gold holding
" a ſmall ivory hemiſphere of a quarter of an inch diameter, in the middle of
" which is a ſocket, in one whereof is ſtill remaining a round garnet, and in
" another the foil which is uſed under all theſe garnets, which is a thin plate
" of gold with lines acroſs it, that it ſomewhat reſembles a ſmith's file. On the
" back ſide was a lump of ruſty iron, which had been the ſetting on of the
" tongue of the Fibula, which was uſually of iron, becauſe that metal is
" the moſt ſpringy, which was a neceſſary condition, in order to make it hold
" the firmer, when haſped under the hook, which is likewiſe to be ſeen on
" this ſide. I have ſeen one of theſe tongues and fibula entire, where the
" tongue was not movable on a hinge, as in our common buckles, but was
" riveted into the plate, and then made two or three ſpiral circumvolutions, in
" order to give it the ſtronger ſpring.

" This is delineated in ſeveral fibulæ, in tab. 28, tom. III. of Montfaucon's
" Antiquities; and in tab. 29, is repreſented a round-plated fibula, with a ſtar
" upon it, ſomewhat reſembling ours.

[36] Plate V. N° 1. Fig. 1.

" At the bottom of the trench lay ſome remains of bones, but moſtly " mouldered away; not one ſo whole as to know what bones they were, and they " all ſeemed to have been burnt. The workman ſtruck againſt a glaſs urn, " which he broke before he was aware: but then turning over the rubbiſh " carefully he found, cloſe to the firſt, another glaſs urn [37], of a yellowiſh " green colour, two inches and a half wide at top, three inches and a half " in the belly, and two and a half at bottom; from the brim of it began a ſpiral " cord in the glaſs, which went round it ſeveral times, deſcending almoſt im- " perceptibly to the belly, when it croſſes the bottom four times, in form of a " figure of eight, and terminates in the center. The urn had at firſt a fragrant " ſmell, as if ſome ſweet gum had been put into it. There were no bones nor " reſemblance of aſhes in either of them, but a white impalpable powder " clodded together with ſeveral ſmall *micæ* or *ſhining particles among it, not un-* " *like talk*; the inſide of the urn was coated over with a thin ſkin reflecting all " the colours of the Iris. This is uſually found adhering to antient glaſs, " which hath laid ſeveral ages buried deep under ground, and is called by " ſome Antiquaries *Electrum*, by others the *Armatura*. Near to the broken " urn, or perhaps contained in it, were a ſmall round Turquoiſe-ſtone [38], and " two pendants like thoſe of our modern ear-rings, being garnets ſet in " gold [39]; one of them nearly oval, only ending in a point at top, being " five eighths of an inch long and half an inch broad; the other oval, five " eighths of an inch long and half an inch broad; which ſtone being out of " the ſocket plainly diſcovers the ſoil it had under it, as before deſcribed, and " a ſort of grey paſte, which filled up the back of the ſocket: with theſe was " alſo found a piece of gold [40], ſix tenths of an inch diameter, conſiſting of " four gold corded wires, forming ſo many circles within each other, and cloſed " in the middle with a croſs of the ſame wire; on one ſide was faſtened a ſhank " of gold a quarter of an inch long, with a hole through it, and a golden " pin [41] an inch long, with a ſmall chain an inch long faſtened to it. I imagine " this muſt be one ſide of a claſp to faſten ſome garment, and that there was " ſuch another piece of gold with two ſhanks which fitted in with this; and ſo " the pin, going through all three of them, faſtened the two ſides together; " and that the chain was faſtened to one edge of the garment, to prevent the " pin being loſt. That the bones have remained ſo whole, and that any of " the iron, which is a metal ſoon conſumed by its own ruſt, hath remained ſo " long, and kept nearly its ſhape which it had when buried, muſt be attri- " buted to the chalk in which all theſe things were buried: chalk, we know, " abſorbs all acidities, and ſo may here, in ſome meaſure, even retard " the progreſs of the ruſt of theſe pieces; for it is highly probable, had they " been laid in common earth or gravel in which any ſaline or vitriolic particles " were lodged, they would have been entirely conſumed long ſince, and " which is the reaſon that iron weapons are ſeldom found among antiquities, " which are commonly of copper or braſs, or ſome few of ſilver. As for gold, " it never decays or tarniſhes, as may be ſeen in the pieces found here. I do " not remember that any blades of knives were ever found in England before;

[37] Pl. V. N° I. Fig. 7. Antiquaries about this period gave the name of URN to all kind of ſepulchral veſſels, with no diſcrimination.

[38] Pl. V. N° I. Fig. 4. [39] Fig. 6. [40] Fig. 2. [41] Fig. 5. N° I. Pl. V.

" nor, indeed, any ornaments compoſed of precious ſtones. After having thus " run over the ſeveral particulars which were dug up, it will not be amiſs to " offer ſome conjectures concerning the depoſiting of them here. In the firſt " place, I think there is little reaſon to doubt that the fibula and urns are all " Roman; that, in the barrow where the jewels and glaſs urns were found, " ſome perſon of great rank and diſtinction was buried, and that where the " earthen urns were dug up muſt likewiſe have lain perſons of ſome though " inferior note; that in the barrows where the ſingle ſkeletons lay they may " have been ſome ſoldiers, who, in memory of their ſingular valour, had ſingle " graves made for them, and the arms they fought with buried along with " them; that in the great *Tumuli* * were promiſcuouſly buried the common " ſoldiers, and the horſes ſlain in the battle: the ſkull bruiſed or almoſt ſqueezed " together, and the other ſkull with the holes in it, are great proofs that a " battle was fought here. This place is almoſt exactly twelve miles from the " flat coaſt near Deal. This ſpot of ground is an eminence with a gentle deſcent " down to the Stour, which is the firſt river as one comes marching directly " from Deal. About a mile South Weſt from the Barrows lies a wood in which " are the remains of a ſquare fortreſs, encompaſſed by a double earthen ram- " part. There is another wood, called Iſſen Wood, about a mile South Eaſt " from the Barrows, in which is a camp, allowed by moſt people, as well as " the tradition of the country, to be Roman; it is ſituate by the Roman Road, " called Stone ſtreet, which leads from Romney-marſh to Canterbury. Now, " Julius Cæſar, in his "Commentaries de Bello Gallico," Lib. IV. Chap. 5. " ſays, that the firſt land he made in Britain was hilly, "in omnibus collibus " expoſitas hoſtiam copias armatas conſpexit. Cujus loci hæc erat natura: adeo " montibus anguſtis mare continebatur, ut ex locis ſuperioribus in littus telum " adjici poſſet;" which anſwers to the coaſt near Dover. He adds a little lower, " "Circiter millia paſſuum VIII ab eo loco progreſſus, aperto ac plano littore " naves conſtituit." And in the Vth book he ſays, "Ipſe noctu progreſſus, " millia paſſuum circiter XII. hoſtium copias conſpicatus eſt. Illi equitatu " atque eſſedis ad flumen progreſſi, ex loco ſuperiore noſtros prohibere et præ- " lium committere cæperunt. Repulſi ab equitatu ſe in ſilvas abdiderunt; " locum nacti egregie et naturâ et opere munitum; quem domeſtici belli, ut " videbatur causâ, jam antè preparaverant: nam crebris arboribus ſucciſis omnes " introitus erant præcluſi. Ipſi ex ſilvis rari propugnabant noſtroſque intra " munitiones ingredi prohibebant." Which anſwers to the ſaid Downs near " Deal. In Lib. V. Chap. 4. he ſays, he landed at this ſame place, "qua " optimum eſſe egreſſum ſuperiore eſtate cognoverat:" he marched twelve miles " up into the country by night, when he met with the enemy, who advanced " with their cavalry and chariots to the river, where, having the advantage " of the riſing ground, they endeavoured to ſtop the march of the Romans, and

* Theſe *great* tumuli, ſince this paper was written, have been all opened, and no promiſcuous depoſit of bodies, animal or human, diſcovered. The ſkull with holes in it might have been accidentally fractured with the ſpade of the workmen, which I am rather inclined to ſuppoſe was the caſe when I ſaw it at the late Sir W. Fagg's. The bones of horſes, or ſome other animal, were only found in the incumbent ſoil, where antient tillage by carting of compoſt might have thrown them.

The grave which contained the rich relics was that of a female, and by every other obſervation made with the greateſt poſſible accuracy no induction whatever can be made to favour Dr. Mortimer's opinion that a battle had been fought on or near the ſpot.

" ſo

" ſo began the battle; but being repulſed by the Roman horſe, they retired " into the woods, having a place there already fortified, both by nature and " art, which had been a fortreſs built formerly in ſome of their domeſtic " wars; the Romans ſoon diſlodged them, and took poſſeſſion of their fort, " which he fortified for the encampment of his own army; next day he had " the news of his ſhips being ſhattered in the ſtorm, whereupon he ſet out " immediately for the ſea-ſide, drawing out of the legions all the carpenters " and other workmen whom he thought proper to aſſiſt in repairing his fleet. " After having ſtaid ten days, he returned again to the place where he had " left his army, where he found the Britons got together in much larger num- " bers than before. In the vth Cap. he gives a ſhort deſcription of the whole " iſland, with an account of the inhabitants, and their manner of fighting; and " ſays, they had frequent ſkirmiſhes with parties of the enemy, eſpecially with " the out guard, while they were fortifying their camp. He ſays, " that day " was ſlain Q. Laberius Durus, a Tribune." Thus you ſee the ſituation of theſe " Downs ſeems to anſwer to the place where Cæſar firſt encountered the Bri- " tains; and the fortreſs S. W. of the barrows muſt be the place whither the " Britains retired; for as one comes up from the river that wood lies in a " direct line behind the Downs; whereas the camp in Iſſen Wood lies quite " back again above a mile to the left, and nearer the ſea; and as it ſtands " by the ſide of a Roman Road, ſeems to me to be a fortreſs made after the " road in which a garriſon was kept to guard ſome paſs; and not that it was " the place in the wood into which the Britains retired, as Dr. Harris, in his " Hiſtory of Kent, p. 316, ſaith, was the opinion of Dr. Plot. Our firſt " mentioned Wood is about a mile Eaſt of Chilham, and about half way " thither; and about a mile and an half Weſt from the Barrows, is that fa- " mous Tumulus called Julaber's Grave: it is a bank ſeventy paces long and " twenty over, and ten or twelve feet high, which is a form very different " from any of the Tumuli Sepulcrales, which were always round. The late " Earl of Winchelſea had a trench dug acroſs it, in which they found ſome " ſtags' horns, but no human bones; and there was a fœtid ſmell, which " much annoyed the workmen. Indeed, from the ſituation of it on the ſide " of an hill, and the ground being common earth about it, and this bank " being a knole of chalk, I took it to be natural, the rain having waſhed away " the looſe earth.

" There was beſides found a SPHERICAL CRYSTAL BALL, one inch and a half " diameter [41], not well poliſhed nor clear, having ſeveral flaws in it. And, " laſtly, in this grave was found part of a very thin helmet, or ſcull-cap, as " I believe, only for ornament, or a defence againſt the weather; there was " ſome of the lining remaining in it, coarſe and of a dark-brown colour; the " metal ſeemed by its pale yellow to be a mixture of copper and braſs †. On " one part of the margin was the remains of a hinge; this cap was not thicker " than a common card, its diameter was ſix inches and a half, and in depth " one inch and three quarters.

[41] Plate V. N° I. Fig. 3.

† I am inclined to think this relic was the remains of a metal veſſel, not unuſually found in theſe ſmall barrows. Numerous diſcoveries have never exhibited any remains of body armour. The lining, I apprehend, was only ſome accreted filaments of the veſtment of the body.

" In

" In the barrow B was found AN URN OF RED EARTH, three inches and a quar-
" ter wide at top, ſix inches in the belly, and three inches and three quarters
" at bottom, and a large black urn; there were ſome burnt bones. In the
" urns were aſhes mixed with chalk; but no arms found here.

" In the barrow C were found TWO URNS OF BLACK EARTH; one of them with
" a round lid on, flat on one ſide, and a little rounding on the other. Theſe
" urns were broke, and their contents ſpilt.

" In the barrow D, which was much larger than either of the former, there
" was found only a BLACK URN; but ſo rotten it could not be taken up
" whole.

" In the barrow E was found a PIECE OF GOLD [42] one inch and a half in dia-
" meter, with a corded wire round the edge of it, and an eye, by which it ſeems
" to have been hung to ſomething; on the piece itſelf are chaced out ſeveral
" odd figures, perhaps the characters belonging to ſome angel or ſpirit; and
" that this piece of gold was worn, hanging from the neck upon the breaſt,
" as an amulet or charm to keep away evil ſpirits, and may have been buried
" with the dead for the ſame purpoſe. Along with this were alſo found four
" amethyſt beads and ſeveral braſs pins nine inches and a half long, with
" round flat heads through which are ſmall round holes; then the pin is round
" for half an inch, and after that ſpreads out a little, having a ridge along the
" middle three quarters of an inch long, which falls off to an edge on each ſide,
" and tapers to the point; theſe, I believe, were faſtened by a loop through
" the eye to the edge of the garment, and were uſed to faſten the garment
" together, by running them through it, as we do common pins; there is one
" piece exactly like another, except that inſtead of ending in a point it ends
" in a *croſs* [43]; and ſuch another was found in a lump of ſeveral of them ce-
" mented together by the ruſt of ſome adjacent iron; there are two ſuch other
" lumps of ſeveral joined together by ruſt; but in each there appears a pin,
" which, inſtead of a croſs, hath ſomething at the end in form of a ſmall
" battle-ax: theſe three ſomewhat reſemble a very odd ſort of fibula, repre-
" ſented by Montfaucon in the 29th Tab. Vol. III. of his Antiquities; it con-
" ſiſts of a bar with a double-ax at one end, and two half-moons ſet on the
" bar, with two ſhanks at the other end; it was uſed like double-buttons,
" each end being paſſed through a ſlit in the garment; but ours were
" faſtened by the eye to one ſide of the garment, and the croſs or piece like a
" battle-ax was paſſed through a little ſlit on the other ſide; probably there
" was another like piece on the other ſide the bar, as in Montfaucon's the
" two half-moons. Here were likewiſe found ſeveral pieces of braſs, in form
" of a ſmall barrel [44], three quarters of an inch long at one end, joined to a
" flat piece of braſs two inches long, a quarter of an inch over where it
" joined to the barrel, and three quarters of an inch wide at the other end,
" where were the remains of hinges. What theſe could be I cannot imagine,
" never having heard of any ſuch thing being found any where before, nor
" any deſcription given of them in any book I have met with.

[42] Plate XXI. N° I. Fig. 1. [43] Plate XVIII. Fig. 3. and 5. [44] Plate XVIII. Fig. 4.

" In the barrow F, which was one of the largeſt of all, being full thirty-
" three feet diameter at the baſis, and near ſix feet in parpendicular height,
" were found ſeveral bones, as if many bodies had been buried there; and
" among the bones ſome were the ſhin-bones of horſes, but lying in the com-
" mon mould, which in this was four or five feet deep; they were almoſt
" periſhed; at the bottom was a larger trench than uſual in the chalk, in which
" lay ſome few bones, but none entire: here were found ſeveral pieces of
" rotten wood, and ſome nails clenched with the wood adhering, and two
" plates of iron, with broad-headed rivets at each end, and ſome remains of
" wood alſo adhering to them: near to theſe were found the two braſs nails
" with round heads ſtanding cloſe together and rivetted through a piece of
" wood, which fell to pieces as ſoon as touched.

" In all the reſt of the barrows which have been opened, to the number of
" about twenty, there were nothing particularly obſerved; they were all of
" them nearly of the ſame depth, and in each a ſingle ſkeleton pretty entire,
" lying the head towards the Weſt, and the feet towards the Eaſt: in the
" cavity of the ſkull, and about moſt of the bones, was a large quantity of
" worm-caſts, of a ſort of earth much reſembling fuller's-earth, though all was
" covered over with chalk. About the Weſt of the ſkeletons were found, in
" ſeveral barrows, two, three, or four, ſilver buckles, about half an inch
" broad; and to ſome, part of the leather ſtraps are ſtill adhering. Among the
" leather which was found here there is one piece about half an inch broad,
" very nicely pinched in form of lozenges. The ſhanks of one of the ſmall
" ſilver buckles whereby it was faſtened on to the leather is ſet with ſmall gar-
" nets; there were alſo two or three ſilver ſtaples to paſs the end of the leather-
" ſtrap under, after it was buckled. A copper buckle one inch broad, with a
" ſhank two inches long, hath a very particular contrivance of a round piece
" joined to the hinge of the tongue, by which means the tongue cannot be
" filled up, but the ring part muſt be depreſſed, in order to get the leather
" through.

" In another Tumulus was found a pair of ſquare braſs hinges[45], two
" inches and an half long and one inch broad. In others were found rings of
" ſilver wire, of about two inches and a quarter diameter; one of them had
" a blue glaſs bead, half an inch diameter, on it [46], [ſuch as theſe are figured
" by Montfaucon, vol. III. tab. 32.], a ſilver pin two inches long, with a rivet
" at each end; and with theſe a ſmall ſilver hook ear-ring. In all the tumuli
" except thoſe where the urns were found, were ſeveral pieces of ruſty iron,
" moſt of them ſo decayed that it was impoſſible to aſcertain what they were;
" it is reaſonable to ſuppoſe they were the ſame with ſome few which
" had ſtill retained ſomewhat of their antient form, as in two barrows were
" found two heads of ſpears *(haſtæ)* pretty entire, one of them ſix inches and
" a half long, one inch and three quarters broad in the head; the ſhank
" ſeven inches long, wherein ſome wood was ſtill remaining; the other eight
" inches long and two inches broad; the ſhank was broken off, but there was
" ſome wood likewiſe on this. They lay even with the heads of the ſkeletons

[45] Plate XVIII. Fig. 11.

[46] See ſimilar beads, Pl. II. Fig. 10.

" on the right ſide, and, by ſome ſmall ſplinter of rotten wood, ſeem to be laid " in the right hand of the corpſe. Theſe *haſtæ* of the antients were uſually " the height of a man. Among the rubbiſh in another was found the head " of a javelin ſeven inches long, two inches broad, the ſhank ſix inches long " with wood in it; as likewiſe the head of an arrow two inches long, one " inch broad, and the ſhank (in which was ſome wood) two inches long; and " beſides theſe ſeveral pieces of ruſty iron, not ſo entire, but yet whole enough " to know they were parts of the like weapons; one of them, which ends " with a round ſharp point, was probably the bottom or ferril of a pike[47], " with which the ſoldiers uſed to ſtrike them upright into the ground, or if " the head ſhould be broken off, they could ſtill make uſe of this end, which " was very ſharp too; this ſort of pike was peculiar to the horſemen. In others " were found the blades of knives, in ſhape like our common pen-knives, " having thick backs and ſharp points with ſtrait edges; the ſmalleſt three inches " long, and half an inch broad. There was alſo found a piece of iron round at " the top, two inches and an half long and one inch and a half broad, in form " of a modern ſpatula, with two holes in it, and part of a ſmall iron handle " two inches long. In another was dug up a pair of iron ſhears[48] eleven " inches long, like thoſe our cloth-dreſſers do at this time uſe. In two others " were found lying at the head of the ſkeleton two boſſes or umbos of ſhields, " one of them is an almoſt exact hemiſphere, ſix inches diameter, with a ſpike " in the center, and the brim turned up half an inch, wherein are the remains " of four rivets, by which it was faſtened to the ſhield. Near this was found " ſeveral nails with heads, and which had been evidently riveted into wood; " whence I conclude, that the whole ſhield was wood, cloſely ſtudded with theſe " broad-headed nails, which ſtood ſo cloſe that their heads touched each other. " The other umbo is conical, with the brim turned up half an inch, wherein " were the remains of three rivets; one part of the brim being broken off. " Among the rubbiſh of ſeveral tumuli were found parts of ordinary iron fibulas " without plates; theſe conſiſt of a ſemicircle and a ſtraight tongue, joined to- " gether by an hinge at one end, and an hook at the other end of the ſemi- " circle; under which the tongue is to be hitched. There were beſides ſeveral " fragments of iron, which ſeemed to be parts of ſuch like things. *On the* " *ruſt of one was the impreſſion of the threads of ſome coarſe linen*; another was " an iron ring and eye; and one was ruſty iron incloſed in decayed wood; to " one *a ſmall cockle-ſhell was adhering:* with theſe was dug up an iron hook " reſembling the hook of a ſword as are now in uſe. And, laſtly, we found " two iron buckles, like thoſe we wear, with buff belts; one of them is one " inch and a quarter broad, and hath ſquare corners; the other is broad, and " is of an oval ſhape. In ſome of theſe graves we light on glaſs-beads, about " the ſize of peaſe, red, green, and white, and one larger made of brick, red " ſtriped with yellow. In others were ſome few pieces of blue glaſs. In ano- " ther a ſingle amethiſt bead. In moſt of them were ſeveral ſmall pieces of " charcoal. No medals were found. The ſkeletons were very entire, but the " ſmall bones would not bear removing; the heads were moſtly whole, and the " jaw full of ſound teeth; one of the ſkulls ſeemed cruſhed as if a cart-wheel

[47] See Pl. XIX. Fig. 5. a ſimilar ſpecimen.
[48] Pl. V. N° II. fig. 1 and 2.

" had

" had run over it; another had a ſliver off of the head, by which means " there were four holes cut through the *os occipitis*.

" The learned Camden, in his Britannia, vol. I. page 238. Lond. 1722. fol. " thinks that the word *Julaber* is a corruption of *Laberius*; or, as I believe the " country people might, by miſtake, call him Julius Laberius, becauſe he came " over with Julius Cæſar; but then, inſtead of this being the place of his " burial, I offer it to the further enquiry of the Antiquary, whether *our* " *barrow marked A, in the plan, is not the very ſepulchre of this Roman general* " *Q. Laberius Durus*; *and that glaſs urn, jewels, and ſuch things, as were found* " *in that barrow would have been buried with no one of leſs conſequence than one* " *in his poſt*; that the other barrows were the tombs of the other ſoldiers; and " ſo we may conclude theſe Downs to have been the ſpot where Cæſar firſt " encountered the Britons; it is likewiſe probable, that many ages after the " Saxons and Danes, finding ſome tumuli on this ſpot, might likewiſe bury " here too; for I believe the amulet or chaced piece of gold is Daniſh, per- " haps ſome piece of ſuperſtition. But I think there can be no doubt of thoſe " barrows, in which the urns and ſpears were found, being truly Roman " burying places. Some may object that after a battle people do not " take much care in burying the dead, and that they have not time to burn " the corpſe; to which I anſwer, that in this caſe here was the main body " of the Roman army encamped without any remarkable action for ten " days, and Cæſar ſtayed two or three days after; which ſurely was time ſuf- " ficient for them to take care of the decent burial of their fellow-ſoldiers, but " more particularly of one of their leaders: and beſides, the raiſing theſe tumuli " over them was a means of handing down the memory of the action to after- " ages, as we find the name of Julaber's grave hath remained to the preſent " time; and the notion of his having been ſome great man may have been a " natural reaſon for the people to pitch on that great bank as the place of his " burial."

There requires but little penetration to obſerve in this manuſcript the great veneration which the Antiquaries of thoſe days had for every thing that was Roman; and but a ſlight reference to the body of this work to correct the animated zeal of the Doctor, when he is pleaſed, in the fever of conjecture, to place barrow A over the aſhes of Q. Laberius Durus. As to the whole of the good Phyſician's conjecture, they are really too puerile for a comment.

Mr. LEWIS, of Margate, after deſcribing the ſite of the barrows on Chartham-Downs, and their contents, from the account of Dr. Mortimer, thus begins his conjecture: " On Chartham-Downs, about three miles from " the city of Canterbury, are ſeveral hillocks, or heaps of earth, which the " inhabitants thereabouts call Dane-barrows. In the year 1730 ſeveral of theſe " were opened, by the order of the late Charles Fagg, Eſq. of Myſtole, in the " pariſh of Chartham, to whom this Down belonged. In opening of them " were found the following things, thus deſcribed by C. Mortimer, M. D.

" The umbo of a ſhield, and the nails with which the ſhield was ſtudded: " One entire ſpear; another a little broken in the ſocket: three pieces of ſpears: " the head of a javelin: the head of an arrow, with a muſcle ſhell joined to " it; thirten knives or pieces: four nails, one of which drove through a piece " of wood, and clinched: a hook of the ſcabbard of a ſword: two other " hooks: a tongue of a large fibula, or buckle: eight pieces of claſps or " haſps: two pieces of iron, ruſted; with a piece of linen, as it ſeems, adher- " ing to them: ſeven nails with wood to them: ſeveral pieces of broad " buckles: ſeveral long pieces of iron, with holes made through them: an " iron ring and eye: a piece of iron incloſed in a ſubſtance like wood.

" Several pieces of iron cemented together with a piece of copper, with an " eye at one end, and a croſs at the other: two pieces of iron with pieces of " copper, with an eye at one end, and the other end reſembling a battle-ax: " one piece of iron, containing two pieces of copper, which is flat and triangu- " lar at one end, in which has been a hinge, and reſembling a little barrel at " the other end: two pieces of iron ſeparate, and a larger piece with a hinge, " and ruſty iron ſticking to it, four Amethiſts, *Beads, &c. A piece of enchaſed* " *gold, as large as a broad piece*, with an eye on one ſide: thirteen copper " pins, with eyes at one end, and pointed, and four cornered; like a ſpear " at the other: a ſingle pin ſticking to ruſty iron: a ſingle pin with a croſs. " All theſe were found in one barrow.

" A round ſilver fibula, or claſp, faced with gold, ſet with a croſs of gar- " nets: a pair of garnet ear-rings ſet in gold: four circles, or rings of gold, " faſtened together with a croſs in the middle, and an eye at one ſide, with " a gold pin and ſmall chain: a *chryſtal ball or pearl of Pliny* *: one whole glaſs " urn, and another broken in pieces: one braſs cap broken, and lined with a " piece of woollen cloth. Theſe were found in another barrow.

" A ſilver wire ring with *a blue glaſs bead on it:* two ſmaller rings: a bro- " ken ſilver ſocket: a ſmall ſilver bar, with a hole at each end: ſome bits of " leather, pinked diamond faſhion: a flat amethiſt; and BEADS OF SEVERAL " COLOURS AND SIZES: a ſmall piece of braſs rivetted to a piece of wood.

" Two braſs hinges: ſeveral pieces of *blue* and *green enamel:* a ſmall *tur-* " *quoiſe ſtone:* a ſilver S. three ſilver buckles, with the pieces belonging to " them, one of which has two garnets fixed to it.

" Four copper buckles: one large copper buckle: a ſkull, with both the " upper and lower jaw, with four holes in the hinder part, ſeeming to be oc- " caſioned by a large ſliver cut off: ſeveral cinders or wood coals: two broken " decayed urns; one urn perfect, and of a red colour, and another black: a " ſilver pin: two ſtaples of belts: ſeveral decayed pieces of wood.

" Several other buckles, like the former: a piece of iron, reſembling the " umbo of a ſhield: human bones: bones of horſes: heads of iron javelins."

By this account of relics found in theſe *barrows*, it ſeems as if the country people are right in calling them *Dane-barrows*, and that they are the graves and monuments of ſome of the Daniſh commanders and their ladies, who were ſlain here by the Engliſh, in oppoſing their paſſage over the river Stoure juſt by, when they came hither from the ſea-coaſt, in order to march further up into the kingdom.

* Whence the cuſtom of calling the *Cryſtal ball*, oftentimes found in tombs, by this name.

The

The learned John George Keyſler, *Antiqu. Septentr. Hannoverâ*, 1720, has obſerved of the Gauls, that at the burning of their dead they brought to the fire every thing which they ſuppoſed was agreeable to the deceaſed when they were alive; that the Germans brought the arms of the deceaſed, and to ſome their horſes; and the Danes liberally provided for them arms, gold, and whatſoever was beſt; that in the barrows are found bones, urns, money or coins, cinders, aſhes, broken ſhells, and chalk. He adds: "Majores noſtri (p. 163. 168.) "una cum defunctis, equos, gladios, pugiones, haſtas, aliaque armo-"rum genera ſepeliverunt." By this, are theſe *barrows* an evidence, in which it is plain was buried the wearing apparel of the deceaſed, their armour, ſwords, ſhields, darts, javelins, and horſes. That they were the *barrows* of perſons of eminence and diſtinction ſeems to be plain, not only from the gold and ſilver ornaments, and precious ſtones found in them, but the leather found with them; ſince Keyſler obſerves this was ſo rare and ſcarce that ſhoes made of it were very uncommon, and appropriate in a manner to their Gods and Princes; and that others wore ſhoes made of wood. It appears that here were buried bracelets, ear-rings, coſtly apparel, rings; here was likewiſe found, *one piece of ſilver coin*, but without any inſcription.

Of what uſe *the Chryſtal ball was* I do not know; but the fibula was to faſten on the breaſt the looſe gown or garment worn uppermoſt.

In 1658 was publiſhed, by Thomas Brown, Doctor of Phyſick, at Norwich, a little tract, which he entituled "Urne-Burrial; or a diſcourſe of the Sepulchral-"Urnes lately found in Norfolk;" of theſe four of different ſizes are there deſcribed of black earth, and the biggeſt of them holding about a gallon, and with ſhort necks; whoſoever compares them with theſe will not obſerve much unlikeneſs. But the two glaſs urns are, I think, uncommon, though the lachrymatories or tear-bottles were made of it; when the making of glaſs was firſt invented, or by whom, I do not know; but Thomas Stubbs aſſure us, that here in England glaſs windows were firſt introduced by Wilfred Biſhop of Worceſter, A. D. DCCXXXVI.

Perhaps ſome would infer, from the mention of *croſſes* in this account of the things found in theſe barrows or burying places, that the perſons buried here were Chriſtians; but the learned Keyſler has ſhewn, that the Gentiles alſo had the ſign of the croſs on their monuments; and that therefore it is a good proof that *non omnes cruce ſignatos lapides a Chriſtianis* eſſe erectos. No more are the ſeveral croſſes here mentioned an evidence that there were Chriſtians to whom they belonged.

In the iſle of Tenet, ſo called from the beacons erected in it to give notice of the invaſions by the Danes to the Continent, is a gate or way into the ſea, made by the fiſhermen, called Battelem-gate, from a battle fought near it by the Earls Alchere and Huda, two Engliſh generals, with the Danes, A. D. 853. Juſt by it were two long banks (one larger than the other), called by the inhabitants *Hackem-Down Banks:* in May, 1741, theſe banks were opened by Mr. Thomas Reed, in whoſe land they were, and in it were found many ſculls and bones of men, women, and children which, by the ſmallneſs of their bones, ſeem to be unborn; ſome of theſe bones were found but a little below the ſurface; others a little lower, in the firm chalk; a deep trench ſeemed to

have been cut in the middle, on each ſide of which ſeem to have been cut holes in an oblong form, into which the bodies were thruſt, head and heels together; two of the ſculls were covered with coals and aſhes. There were likewiſe found ſome bones of horſes and three urns of very black coarſe earth, and ſeemed not to have been half-burnt. One of theſe was ſo large as to hold about half a buſhel; theſe probably were bodies of the chiefs of the Danes and their Ladies, who loſt their lives in this battle; and an evidence of the Danes being conquerors, as our hiſtorians aſſert. Aſſerius biſhop of St. David's account is this: "Eodem anno 853, *Ealhere* comes cum *Cantu-*
" *aris*, et *Huda* cum *Suthriis*, contra Paganorum exercitum in inſula, quæ
" dicitur in *Saxonica* lingua Tenet, *Britannico* autem ſermone *Ruim* *, animoſe
" et acriter belligeraverunt, et primitus Chriſtiani victoriam habuerunt, pro-
" longatoque diu prælio ibidem ex utraque parte plurimi ceciderunt, et in aqua
" merſi ſuffocati ſunt, et comites illi ambo ibidem occubuerunt."

* The Britons ſeem to have called this iſland by this name, as a part of the Richborough-port, which they called *Inis Ruim*, and which the Engliſh Saxons altered to *Ruechsberg*, *Retesburg*, and *Richborough*.

CONTENTS OF THE SMALL BARROWS.

VAIN ASHES, WHICH, IN THE OBLIVION OF NAMES, PERSONS, TIMES, AND SEXES, HAVE FOUND UNTO THEMSELVES A FRUITLESSE CONTINUATION, AND ONLY ARISE UNTO LATE POSTERITY, AS EMBLEMS OF MORTAL VANITIES. BROUNE'S HYDRIOT.

A Selection has been made from the moſt ſtriking relics found in our ſmall barrows in cluſters, and exhibited as the genuine records of paſt ages. The toil, expence, and length of time, required for one man to explore, and diligently to ſeek after, the ſcattered and almoſt effaced traces of theſe only true remains of our anceſtors, through the various counties of Britain, would fill up the ſhort period of human life. I have therefore availed myſelf of occaſional diſcoveries and of tranſient opportunities to purſue them at the interval of other avocations. The chief pleaſure which I derive from the accumulation of theſe facts, with their comparative features, is from the hope that they may eſtabliſh a ground for ſucceeding enquiries concerning the antient inhabitants of this iſland, and of their proving a uſeful reference to the accurate hiſtorian in the illuſtration of his pages.

The collection I have made from theſe barrows conſiſts of ARMS, SWORDS, SPEARS, REMAINS of BOWS and ARROWS, UMBONES of SHIELDS, GLASS and EARTHEN VESSELS, DECORATIONS OF DRESS, BEADS, BROACHES, BUCKLES, PENDANT ORNAMENTS, INSTRUMENTS OF MAGIC, COINS, and SEVERAL FRAGMENTS OF BRASS AND IRON, not eaſily applied to their original uſe.

Swords.

The ſwords are generally of the ſame length as have been deſcribed, and of iron, excepting a fragment of one, which exhibits the ſame breadth, and only one edge. The blade long, ſharp, doubly edged, not pointed with a regular ſlope to the end, but obtuſely terminated, made more for cutting than for piercing; and no guards. They have a perfect reſemblance to the arms of all the Northern nations, which antient and more modern hiſtory have deſcribed. They imply, that the owners were not embodied under the diſcipline of a Roman army, but in the habit of excurſionary conteſt in ſmall bodies, when men were individually oppoſed to each other. Their pummels and handles were of wood, and not ornamented with coſtly metals. From perfect ſpecimens they ſhould ſeem all to have been of the ſame ſize. The various fragments of others, and from the information I have received at places where they have been diſcovered with human ſkeletons, they do not exceed thirty inches in the blade.

Spear-heads,

Are of iron. The conſiderable numbers which my cabinet contains, ſhow them of different forms, and ſcarcely two alike. They ſeldom exceed a foot in length from the point to the ſhoulder near the ſocket of the ſhaft, and never more than a foot and a half, including blade and ſocket part: a proportion which ſeems to have been regulated on the weight and length of metal to the length and ſize of the haft; their breadth from two inches and an half to one in their broadeſt part; their ſhapes vary conſiderably. Some are in their blade of a continued breadth to the ſhoulder; others ſpread to three inches from their ſhoulder, and decreaſe proportionably to the point. Theſe ſpear-heads do not exceed a foot in length; others ſpread from the ſhoulder to an inch and an half, and continue ſloping to the length of a foot to the point; others ſlope from the ſhoulder to an oval, and decreaſe in the ſame proportion to the point; others continue the breadth of an inch from the ſhoulder for the length of a foot, and ſuddenly ſlope obtuſely to the point. I have one ſingular ſpecimen, which ſlopes from the ſocket two feet to the ſhoulder of the blade, which does not exceed three inches and a quarter in length, and a quarter of an inch in its broadeſt part. The iron from the ſhoulder to the natural ſlope for the ſocket is not thicker than a common ram-rod of a fowling-piece. Some heads of pikes, about three inches in length, and not very unlike the Roman *pila*; at firſt I concluded theſe anſwered the purpoſe of pikes at the end of ſpears to fix in the ground; but, as they were found in graves where no other arms were diſcovered, they ſeem to have been applied to the uſe of miſſile weapons.

Umbones.

Umbones.

The umbones or central protuberances of iron from ſhields are not uncommonly found in the ſmall *tumuli*. I have great numbers in fragments, and only a dozen entire. Their forms are alſo continually varied; ſome partake of conic forms, ſharp at the end, and progreſſive for four inches to their circular baſe of half a foot in diameter; others do not exceed two inches in height to their baſe, of the diameter of three quarters of half a foot. The cap of the boſs ſcarcely five inches in diameter, protruding an inch from the rim, the point armed with a circular button not an inch in diameter. From this latter form they vary to the conic form throughout all its parts; their rims, which rivet them to the wood, and under which the accreted particles of this decayed ſubſtance are generally diſcovered, are ornamented ſometimes with ſilver and braſs caps to their ſtuds. The metal is hammered extremely thin, and in conſequence of the hollow cavity under the boſs, which was evidently open to the ſhield to receive the gripe of the hand, a ſound would proceed from it when ſtricken upon it with the flat of the ſword. Under the boſs is generally found a flat piece of iron, with dove-tails at the end, and which appears to have been riveted acroſs the hollow of the boſs for the reception of the hand, and alſo to ſecure the boſs. Iron ſtuds are occaſionally ſcattered near the boſs; an indication of their ornamental uſe to the ſhield.

It is here proper to remark, that on the diſcovery of theſe iron *umbones*, ignorant people have given them the name of ſkull-caps; and which name has been alſo applied to brazen veſſels found in our *ſmall conic tumuli*.

Fragments of Bows.

I have only two ſpecimens of braces to ſtrengthen the back of bows. Probably the many barrows, which contained ſkeletons and no arms, may have been occaſionally buried with wooden bows, which, like the hafts of ſpears, the orbs of ſhields, and perhaps coffins, had periſhed through the ſucceſſion of ages.

Arrow-heads

Are alſo but few in number. There is about half a dozen in my cabinet; their forms vary; ſome an inch long; others to four inches.

Knives,

Of all ſizes, and in great numbers, from eight inches to three in length; ſome curved, ſome ſtraight in the blade, and all of them pointed; no one of them claſped. Several ſpecimens of decayed particles of wood, mixed with the ruſt, which ſeem to ſhow the nature and quality of their caſes. Their breadth from one to a quarter of an inch.

Vessels of Earth

Conſiſt of light red, grey, and brown, unglazed earth. They do not partake of the form of urns, which are found with cineritious remains. Some are in the form of bottles with necks, containing from one to two quarts of liquid; others not more than half a foot in height, without necks. Theſe are uſually found at the feet of ſkeletons, and oftentimes in thoſe graves which contain ſwords, ſpears, and ſhields; eſpecially thoſe with necks to them.

Vessels of Glass.

Some are rounded at their baſe, and indicate their expreſs uſe for ſepulchral purpoſes. No ſpecimen of the kind has been found in theſe ſmall barrows ſimilar to the luſtral veſſels of the Romans, improperly called *lacrymatories*; which are in general of a thinner glaſs, and differ always in ſhape, and indicative of a different period of glaſs workmanſhip. Glaſs veſſels found in our ſmall tumuli in groupes are generally peculiar to thoſe graves which contain ornaments of the women.

Beads.

The ſpecimen of theſe female ornaments amount to ſome hundreds. They conſiſt of Pale Rubies, Amethysts, Garnets, or Hyacinth, Amber, Crystal, Glass, and Shell.

The *Amethyſts* have evidently undergone the lapidary's tool, and ſhow ſigns of their having been conſidered as valuable decorations. Several of the amethyſts are in the ſhape of hearts; and in which form [1] they have been found as ornaments of pins in Italy. They are of various ſizes, from an inch to $\frac{4}{10}$.

The *Garnet-beads* are rough, unpoliſhed, perforated, conſiſt of one entire ſtring, and ſerved for the ornament of a full neck, if cloſely encircled. They are ſeventy-three in number, of the ſize of a large pea.

Amber-beads are of various ſizes and forms, from an inch in diameter to the $\frac{2}{10}$ of an inch. Some are chipped to circular forms, or poliſhed to the ſize of the natural lump or fragment; others are turned to the form of lozenges; others ſquare, flat, and circular; few are perfectly round. Amber is doubtleſs a foſſil gum, and in its natural ſtate ſolid, and not gritty; yet many of theſe amber relics, whether from the lixivial ſalts of the body, or from what other cauſe, difficult to explain, are gritty and eaſily broken.

Cryſtal-beads appear to have ſerved for the decoration of the wriſt, ſeveral having been found in the poſition of that part of the body [2]. Their ſize from an inch to half an inch. Some are circular, and not perforated, and have been found in that form in the grave with other relics. I have two large ſpecimens

[1] See one of this form, in the poſſeſſion of Charles Townly, eſq.
[2] See Plate II. fig. 21.

of

of cryſtal of a ruby tinge, and which have been conſidered, by their hardneſs, to be of this ſpecies of gem.

The *Glaſs-beads* are tranſparent and opaque, and imitating in colour every ſpecies of precious ſtone, from the ruby to the pearl. The large kind exceed two inches and an half in diameter, with great perforations, tranſparent with opaque ſpots of white; ſome rayed with convoluted ſtripes of yellow on a black opaque ground. But theſe, by their perforations, appear to have been uſed as *fibulæ* on the dreſs; receiving the loops of drapery to faſten the garments. Alſo ſeveral amber-beads of the largeſt ſize appear to have been ſo uſed. The middling ſized beads of glaſs vary in all ſhapes; to circular, flat, conic, barrel, oblong, ſquare, round, button, two round united, virmicular, pendant *bulla*, and lozenge. The tranſparent, ornamented with diſcoloured opaque variegated glaſs; blue ground, with convoluted white lines and ſpots; red ground, with yellow convoluted lines and yellow ſpots; black, brown, blue, dark and light ſea-green, verditer, dark and light blue, Orange and Naples yellow. Several imboſſed on different grounds, with varied colours; and various coloured ones the ſize of a large pin's head. The workmanſhip diſcovers elegance and expence adapted to the rank or ſituation of the wearer; a perfect intelligence in the ſmelting arts and of the chemical preparations of colours to receive the fire.

The beads faſhioned from ſhells [1] are generally fragments cut from teeth of the Cyprea, an Eaſt Indian chonc; and which, as before remarked, has been applied by the antients as an amulet.

From this enumeration of ſepulchral relics in the inſtance of dreſs, the antiquary will in all probability conceive theſe ornaments to have been the manufactory of regions remote from our iſland [2].

Several beads have alſo been found in theſe *tumuli* of a green verditer opaque porcelain matter; and others alſo of the form and ſize deſcribed by Camden as the *Glain Naidr* of the Druids, but which are evidently of a lower date to the time generally aſſigned to them [3].

Armillæ,

Ivory, glaſs, and braſs, chiefly with female apparel [4].

Bracelets

Of Gold Wire woven, apparently with ſilk or ſome other thread. Braſs or copper; ſome with thick wire of the former metal. Some ſpecimens of black and dark blue glaſs: the latter could not keep on the wriſt but with the aſſiſtance of the drapery of the arm, and too brittle to continue long entire in uſe.

[1] See Plate XVIII. fig. 10.
[2] See note, p. 59, note * on glaſs.
[3] See p. 87, note [11].
[4] I believe Mr. Fauſſet has one found at the Aſh burial place with the pummel of a ſword.

Broaches of various forms.

The circular Broaches or fibulæ have been occaſionally engraved in this work, and exhibit ſpecimens of elegant and ſingular jewel workmanſhip. Several not engraved in my cabinet are worthy of a repetition, if their forms had materially varied. They are ſet with garnets on a ſilver ground, milled and inlaid with a different compoſition on the rim with a zigzag pattern, the ground near the ſtone ornamentally ſtamped and ſtrongly gilt, and ſometimes with a milled plate of ſolid gold on the ſilver ground. Mr. Strutt favoured me with the one which he engraved in his work on Saxon dreſs, and which I think he has properly placed to the time of its depoſit, and perhaps to the nation which had a right claim to it.

I have a beautiful circular ornament of this nature not engraved, of metal ſtrongly gilt, two inches in diameter, with an interlaced engraved chord encircling the inner part of the rim; and another an inch in diameter, ſhowing evident ſigns of ſimilar and contemporary workmanſhip: the former from the Aſh, the latter from the Chatham, tumuli.

Buckles.

Any antient ruſty or corroded buckle has been too often honoured with the name of Roman *fibula*; but the buckles, found in theſe barrows, an antiquary will ſoon diſcover to be different from Roman. The Roman *fibulæ* frequently occur in Montfaucon, and their forms are too ſingular to admit of any miſ-application [1].

The ordinary buckles or claſps found in theſe graves are clumſy, and made to receive loops faſtened to the dreſs over the tongue or *acus*, which evidently, by the obtuſeneſs and breadth of the point, was never intended to perforate. Others are like modern buckles, oval, thin of metal, and for more delicate uſes. Some of iron, from two inches to one and an half in the longeſt part. The others are ſcarcely worth deſcribing, excepting one, which ſhows the form of a necklace compoſed of a row of beads; three ſmall beads and an intervening large one to the number of thirty-one; not quite two inches in diameter, with an acus of iron. Some of the claſps approach the Roman in form; but not one ſpecimen which has the form of the antient *fibula*; which any cabinet of the *Vetuſta Monumenta* can exhibit.

Magical Instruments.

A Crystal Ball in a lap of ſilver [2]. There can be no doubt of the uſe of this apparatus for the above purpoſe. Braſs veſſels, axes, and other ſingular iron inſtruments, which ſeem to apply to magical ceremonies as univerſal in the

[1] See *Vignette*, p. 37. A Roman fibula of the Lower Empire, found in the cemetery at Kingſholm, near Glouceſter.

[2] See Plate IV. fig. VIII. and the explanation of its uſe in the note,

ages

ages to which theſe barrows have been aſſigned, are likewiſe found. There is alſo a probability that the perforated ſpoon was uſed in theſe ceremonies (ſee plate II.), and ſeveral other relics, which an unlettered people appropriated to theſe myſteries.

Amulets

Of various kinds. Moſt of the gold pendants, with and without gems, were conſidered to have had virtues of this nature [1]. Mr. Fauſſet has a bone connected to a ring; and a variety of ſingular and trifling relics, which the antients conceived to have productive virtues, have been found in theſe ſmall barrows.

Rings.

Rings to the finger ſeldom occur of any ponderous metal, like the Roman, of gold, ſilver, or bronze. Small and thin ſilver wire perforating glaſs beads [2]; ſome of a ſpiral ſilver, open plate $\frac{2}{10}$ of an inch in breadth, extending to any ſize for the wearer. Thin braſs with an ordinary ſtone.

After-diſcoveries may produce others of greater value; but I do not remember ſeeing, excepting in the poſſeſſion of one gentleman, any relic of this nature of beauty and value, which would be attributed to theſe times and nation. It is the property of Mr. Godſal, banker, in the Strand, and was bought, to the beſt of my recollection, at Mr. Duane's ſale, of Mr. Gerrard, the auctioneer, when I was preſent. The ornament at the top is broken from the ring, and is of gold, inlaid with garnets of the ſame workmanſhip as the large *Broach* in Plate X. fig. 6. and 7; the height the ſame as its breadth, with four angular ſides ſloping to the top; the ſurface about $\frac{3}{10}$ of an inch broad, and of the ſame inlaying as the ſides.

Circular rings of braſs and iron are found in numbers in theſe barrows, from two inches and an half to one inch and leſs. Fragments of ſmall iron chains, the links of iron bars, an inch and an half long, with connecting loops; and various other lumps of accreted iron, difficult to aſcertain their uſes; hooks of iron, pins, and ſtuds; but ſeldom any nails which might aſcertain the bodies to have been encloſed in coffins.

The teeth and bones very perfect when found in chalk and clay-ſoils. The former exhibiting proofs of decay ſimilar to modern teeth. The only particularities diſcovered has been on the ſurface of the *molares*; which appear to have been much worn by the maſtication of hard ſubſtances; and which remark has more obviouſly been made on the teeth of adults.

Fragments of *ſtags' horns* were found on Chatham-Hill near theſe barrows. And, through time, as calcareous as the bones in the graves; they appeared from their ſize to have belonged to red-deer.

[1] See Plate V. N° I. fig. 2; and Plate XXI. N° I.

[2] Plate I.

Near the ſite of the barrows were two holes of the ſhape of an inverted cone, eight feet in diameter, and twelve in depth. Appearances of ſimilar holes may be ſeen near the cluſter of barrows on Barham Downs, near Canterbury.

The looſe ſoil was carefully excavated from the native; but no indication of their having been applied to ſepulchral uſes.

N.°1.

N.°2.

April. 12. 1720. The Revd Mr Winne Minister of
Boughton Alough presented me
= es of Antiquity wch had been
Feb 1719/20 in his Parish.

Where the Sketches of two Men were found
by one of wch a large Sword (wch I have not yett
seen) & by the other what follows. viz. A. a
Spear head (they are all of iron. B. C & D. seven =
= al views of somewhat I do not understand unless
they are the Umbo of a Shield. E. a Fibula
they are drawn by the Scale according to their
due proportions —

PLATE XXV. Fig. 1.

Barrows near St. Margaret's on the Cliff[1], between Deal and Dover; the drawing will ſhew their perſpective view, elevation, and proximity to the village. This evidence of their proximity to the village will ſhew their affinity to it, and produce a natural reaſon for concluding on their having been a ſepulchral depoſit antecedent to the annexing of cemeteries to churches. Their ſize and contents will alſo ſhew their analogy to the ranges of barrows at Sibertſwold, Barham Downs, Aſh near Sandwich, Chartham near Canterbury, Chatham, Wimbledon, Greenwich, and other places deſcribed in this work.

Theſe barrows do not exceed above thirty in number; they are, reſpecting ſize, of the proportion of the barrows deſcribed in the plan of the Chartham range, Plate XXIV; and which accords with the uſual dimenſions of the ſmall barrows in cluſters.

The cluſter extends from 548 feet to 130 feet, including all the barrows, with the admiſſion of a certain interval, and interſected by a ſmall unoccupied portion of ground, which I did not think of ſufficient conſequence to pace or to ſet down. The N. E. range I ſhall therefore mark at 225 feet; and the S. W. at 240; and there being a barrow ſituated on the other ſide of the road in a ploughed field deſcribed in the drawing, at 80 feet diſtance from the S. W. range, the extent may be of the above number. As a road paſſed in this interval, it ſeems not imbrobable but ſeveral barrows have been eraſed, and eſpecially the ſmaller ones, by the plough, in the field I have deſcribed. Their general ſite is in a S. W. direction, ranged parallel to the ſea coaſt, and commanding a proſpect of the channel; half a mile from the village, and occupy about an acre and a half of ground.

In December, 1782, I viſited this range, having read of theſe barrows in Dr. Stukeley's work; and finding them not all explored, I opened about fourteen of the remainder; but my diſcoveries were not productive in relics, having only found an iron knife, about eight inches long, handle part included, and about half an inch broad. The bones in this grave were of a delicate texture; one contained bones of a child, which was coated with clay; ſeveral ſkeletons of adults; the bones large and of a ſtrong texture. In one I found the alveoli of the jaw perfectly grown up, indicating the great age of the perſon, which ſeemed to be of a woman by the ſmallneſs of the bones.

In the year 1775, an inhabitant of St. Margaret's, of the name of Tucker, opened ſix or eight of theſe barrows. In a deep grave he found upwards of twenty glaſs beads; and in another the arrow-head engraved in Plate XIX. fig. 7. taken out of one of the two barrows; the largeſt, ſituated at the extremity of the N. E. range; the ſmaller one I opened, which contained the bones of a child.

[1] See theſe barrows mentioned by Dr. Stukeley, Itin. Curioſ. Iter V. p. 120.

The large barrow, rather at the extremity of the N. E. range, contained the burnt bones of a young ſubject; the bones had paſſed a very ardent fire, exhibiting fragments of a very ſmall portion of the body, a few parts of the ſmall fiſtular bones, pieces of the ſkull, and three teeth; their ſize indicating the ſubject not to have exceeded the age of ten or twelve years old: the bones were depoſited exactly in the centre of the barrow on the ſurface of the native ſoil, without any excavation whatever [1], the mound of earth raiſed ſimply over it.

The bodies in the other graves were generally depoſited in the direction of E. and W.; but others indeed varied their poſitions, indicating, perhaps, that this cemetery was uſed by Pagans and Chriſtians; or, if the objection might be made to the rejection of Chriſtian near Pagan inhumation, it may be perhaps accounted for by the ignorance of the uſual form of Chriſtian ſepulture among the firſt converts.

The diſcovery of a barrow where cremation had been uſed, muſt either imply an earlier age in ſepulture, a ſingular variation at the time, or a diſtinction of honour [2], as is mentioned by the Daniſh writers from the laws of Frotho the Great.

I ſhall not pretend to decide on the peculiarity of this place of interment: all that can be expected from an author is to detail facts, and reaſon with an eye to facts. Innumerable conjectures may be found, and every conjecture liable to oppoſition; analogy may perſuade; but hiſtory, well atteſted, or records on the ſpot of interment, can alone place the matter beyond a doubt.

The only remark I can feel myſelf juſtified in laying before the reader, to ſhew the probability of Pagan and early Chriſtian burial being promiſcuouſly blended, is founded on a law of Charlemagne in the ninth century: "Jubemus ut corpora Chriſtianorum Saxonum ad cœmiteria eccleſiæ deferantur, et non ad tumulos Paganorum [3]." This law would never have been inſtituted unleſs the cuſtom of the Pagans and Chriſtians mutually buried together had exiſted. When the eccleſiaſtical and civil laws were incorporated, which took place about this period in Britain, as well as all over Europe, this diſtinction might be made; but it ſhould ſeem that the firſt promulgators of the Chriſtian faith would have retained their primitive humility; and on the wiſeſt and beſt of principles, to ſupport their pious undertaking, they would have aſſimilated with the Pagans in moſt of their cuſtoms, which did not materially affect the cauſe.

This conduct of the paſtors and their flock, it is natural to ſuppoſe, would have been adopted, yielding by gentle methods to the occaſional prejudices of their converts, and which has been confirmed by all the Fathers; and more eſpecially in reſpect to Britain, by the venerable Bede, in the Hiſtory of the Early Church.

If any regard be entertained for this obſervation, the diſparity of the poſition

[1] The ſame I obſerved in a barrow which I opened near the buſh a little out of the town of Newmarket.

[2] Olaius Wormius, Monum. Antiquit. Dan.

[3] Paluz. T. I. p. 254. Conf. capit. 6.

of

of bodies, and ſeveral other peculiarities, diſcovered in theſe ſmall barrows in cluſters, may be eaſily reconciled, and their Daniſh claim finally excluded.

Fig. 11. is the autograph of Heneage Finch Lord Winchelſea, of Long Leate, from his common-place book in my poſſeſſion. He was the patron or friend of Stukeley, and an antiquary with the moſt inſatiable paſſion for every thing which bore the name of antiquity. The firſt Iter of Stukeley was written to this nobleman.

The ſize and ſhape of the ſpear, the umbones of the ſhield, the braſs fibulæ, are evidences to prove theſe graves to have been ſimilar to thoſe deſcribed in the groupe of the ſmall barrows. Whether other graves were opened, or whether the exterior ſurface of the ground indicated a mound being thrown over them, is not mentioned. My conjecture is, the diſcovery was a caſualty, and the ſpot cultivated.

On the reverſe of the leaf is the following memorandum of the Earl:

" May 4, 1720. At Godmerſham, Colonel Brodnax gave me two pieces of the ſword which was found with one of the ſkeletons: one piece of the blade is one foot four inches long; the other, three inches and a half long; and ſome other pieces between theſe are miſſing; but I hope to retrieve them, that I may ſee the whole dimenſions of the ſword. In the broadeſt part which the ruſt has left it is two inches. I hope I may recover too ſome pieces of the hilt of this ſword, though I am told it is almoſt eaten up with ruſt; and I ſhall be informed more particularly of every thing relating to theſe antiquities."

This ſword was evidently ſimilar to the one engraved in Plate I. and in every reſpect ſimilar to the others which are found in theſe *tumuli*. Entire ones and fragments I have ſeveral; the blades met the handle, conſequently there was no hilt; evidently demonſtrating that the uſe of the ſhield was ſufficient to defend the body; and which, at this period, was protruded by the arm in every direction which required the warding off of the adverſary's blows. The ſmallneſs of the ſhield indicates its uſe; and as we have found, from the poſition of the *umbones* in the graves, it could not exceed two feet in diameter at the moſt; and in many inſtances not more, perhaps, than one and a half.

OBSERVATIONS.

SMALL BARROWS IN CLUSTERS.

LIBERA FORTUNÆ MORS EST; CAPIT OMNIA TELLUS
QUÆ GENUIT: CŒLO TEGITUR, QUI NON HABET URNAM.
LUCAN, LIBER VII.

THESE ſmall campaniform barrows are ſeldom found near towns of any importance at the period of their ſtructure. Though agriculture may have obliterated their ſite, they muſt have exiſted in numbers proportioned to the inhabitants; and ſimilar relics as have been diſcovered in them muſt have been occaſionally found.

A coin of Burgred [1], found in a grave in Cornwall, with relics evidently Saxon, and in various reſpects ſimilar to thoſe of the ſmall barrows, would apply the date as low as ann. 874; but as no barrows were diſcovered near

[1] Burgred was king of Mercia, and a Chriſtian prince. See Chron. Saxon, p. 79. Burhredus (ſed nummi antiqui BVRGRED), autem Merciorum rex, ejuſque proceres rogabant Ætheredum, Occidentalium Saxonum regem, et Ælfredum ejus fratrem, ut ſibi auxillarentur dum contra Paganos depugnarent. The contents of this grave are uncommonly curious. The thong of ſilver wire, with a glaſs bead attached to it was probably uſed as a girdle. A charmed zone conſidered of high efficacy *to bind high-boſomed women*; and frequently worn by Chriſtian enthuſiaſts in antient times. See the relics engraved in Archaeologia, vol. IX. p. 8. The glaſs ring prefixed to this girdle is an amulet, well known in Cornwall, of druidical origin, called Gleinew Nadroeth; fooliſhly ſuppoſed to be generated from the ſpume of ſnakes; the *anguinum* of Pliny. See this deſcribed in Borlaſe, p. 137, from a quotation, which ſays "they are ſmall glaſs amulets, commonly about half as wide as our finger rings, but much thicker, of a green colour uſually, though ſometimes blue, and waved with red and white." Camb. 85. Whoever finds this is ſuppoſed by the vulgar to proſper in all his undertakings: hence the glaſs ring at the end of the girdle. See more on charmed girdles, p. 24, note *, of this work.

it, this grave muſt be conſidered as a caſualty, and not to be claſſed with the campaniform barrows in cluſters: which, for reaſons already ſtated, were diſcontinued after ann. 742, when cemeteries were connected to religious edifices.

There may be thus very ſatisfactory inferences drawn from the diſcovery of theſe valuable and rare coins, to prove an hiſtoric coincidence, and to ſhew the great probability of their affinity to early Chriſtian ceremonies. The perforated coins in theſe tumuli appertained chiefly to Chriſtian princes, atteſted by thoſe of Anthemius, Valentinian, Juſtinian, and Clovis. Under circumſtances of this nature, when it appears that coins of the Chriſtian emperors and princes, being perforated for penſile uſe, were depoſited with the dead, and worn as ornaments of dreſs; concluſions may hence be drawn of their being types of their Chriſtian perſuaſion. Several, indeed, of theſe gold coins have been ſet in a loop of gold for the purpoſe of wearing them, as may be ſeen in a coin of Heraclius in Chiflet's plate of *Nummi perforati*. Though doubtleſs, as in the inſtance of Childeric's grave, many Greek and Roman coins were perforated, and evidently uſed as ornaments of decoration, objections may be made; yet, as the preſumption is great, when croſſes have alſo been found, *Vignette*, p. 67, and Plate XVI. in theſe barrows, that the inhumed were Chriſtians, the natural argument will follow.

Childeric was a pagan prince; and, if Chiflet's book be authentic in aſcertaining the diſcovery of the grave at Tournay to be that of this king, the relics in queſtion muſt apply to a pagan interment; but as I have offered my doubts on the ſubject with comparative reaſons, no conſequent concluſion ſhould be drawn from a work which evidently muſt miſlead, to apply the ſimilarity of the Tournay relics with thoſe occaſionally found in our ſmall tumuli.

When coins of a late date are found in barrows, it does not follow that the body interred exiſted at a contemporary date of the coin; it ſhould rather prove a more ſubſequent depoſit: therefore, deducing the date of the loweſt of theſe coins, it will be found reaſonable to proceed to a ſtill lower date of their depoſit; and hence, if a ſtriking analogy ſhould be found between our barrows in England with thoſe of Tournay, we muſt bring the Tournay barrow or barrows as low as the coin of Juſtinian, ann. 526; and unleſs we admit of the truth of the diſcovery of Childeric's ring, we may venture to conclude that the above grave was of a lower date than Chiflet has aſſigned to it.

As cemeteries were connected with churches, ann. 742, it would be natural to conclude, ſuppoſing all the country to be converted, and the eccleſiaſtical incorporated with the civil law, the detached *tumuli*, ſituated on our moors and waſte lands, would have had their diſuſe at this period; but the Saxon Chronicle, p. 79, proves that there exiſted many conflicts between the Chriſtians and Pagans, who were doubtleſs the Danes; yet, as Kent was entirely converted at this period, it ſhould ſeem very probable that the dead were buried in cemeteries contiguous to their churches, provided the religious edifices were raiſed. Where the Pagans had affirmed their conqueſts, their tumuli would have exiſted on their waſte grounds at this period; and in thoſe countries which were under their influence, the Chriſtian inhabitants would have doubtleſs interred their dead on waſte lands, as was common with the Pagans. Hence the difficulty of aſcer-

taining the preciſe hiſtory of theſe graves; but I ſhould ſuppoſe the reader can have no doubt, but the entire converſion of the kingdom to Chriſtianity would have effaced the cuſtom of burying on uncultivated lands, and remote from habitable places, till the general and formidable invaſion of the Danes, five years after the acceſſion of Egbert, the beginning of the ninth century.

Here it ſhould ſeem, that in every reſpect, whether Pagan or Chriſtian, the period of this mode of ſepulture ſhould end; but as theſe ſmall barrows have been aſſigned to the Danes by ſeveral antiquaries, it will be proper to diſcuſs ſome concurring circumſtances which may lead to the conjecture; and the antiquary will thus have an opportunity of forming his own concluſions, and decide as the evidence which ſeems to be the moſt appoſite and confirmed on either ſide.

The Danes, before their total converſion to Chriſtianity under Canute, were perpetually, from their firſt principal inroads, from ann. 808, at war with the Saxons and Britons. It is for this reaſon we cannot admit of a belief that they were ſcattered over the face of the iſland in ſmall bodies, occupying places of no conſiderable importance in hiſtory. Wherever their principal eſtabliſhments were formed, and which were at no great diſtance from the ſea-coaſts, they would be conſiſtent with the nature of their offenſive operations; conſequently their number formidable and numerous.

Theſe ſmall barrows in cluſters we have deſcribed to be proportioned to a very ſmall number of ſtationary inhabitants, and ſeldom, or, I may ſay, never found near great towns of known repute in hiſtory; the facts not being as yet aſcertained; and they are found in moſt parts of the kingdom. The inhabitants were evidently in a ſtate of peace, proved by the diſcovery of male and female children's bones, with ornaments of apparel peculiar to the two latter. Had they been the remains of the Danes fallen in battle, they would have been in greater numbers; and the proportion of males would greatly have exceeded that of the females and children.

The Danes, in the ſeventh century, adopted Runic inſcriptions on their places of ſepulture; and as theſe barrows in cluſters evidently atteſt the inhabitants exiſted in a peaceable ſtate, there would have been a great probability that ſome remains of Paganiſm, with their inſcriptions, would occaſionally have been diſcovered.

In a work, entitled, DIE GOTTESDIENSTLICHEN ALTERTHUMER DER OBOTRITEN AUS DEM TEMPEL ZU RHETRA, AM TOLLENZER, SEE, publiſhed anno 1771, are deſcribed a variety of Daniſh deities, knives, ſwords, and daggers, with Runic inſcriptions on them of their votive gods, atteſting the uſe of theſe religious relics in the ſeventh and latter centuries, previous to their converſion; it is therefore preſumable ſome of theſe relics would have been found occaſionally in their graves in Britain [1].

Our Engliſh antiquaries, when they quote from Wormius, Saxo, Torfæus, and other Daniſh writers, not diſcriminating between the antient and the more modern Danes, receive the old-womaniſh tales of giants and devils from the Scaldric bards without ſcrutiny into their diſcuſſions of the *res vetuſta*; and

[1] The ſhort ſwords, arrow heads, ſpurs, and knives of the Danes, were of braſs. Worm. Mon. Dan. p. 48, 49.

the

the Daniſh writers themſelves have not diſcriminated in this reſpect. Among the Northern nations, in their ſecond age, the HOIGOLD, or HOELST tiid, *Tumulorum ætas*, the dead were probably buried under the conic hillocks, "Arrenam et terram exaggerando uſque dum injuſtam monticuli exſurgerent altitudinem [1]." If this cuſtom had been adopted before the Daniſh converſion in the country, we ſhould have found the body with its ornaments, as deſcribed by Wormius, with a circle of ſtones round it, and many concurring and typical marks of the people; which, I may venture to alledge, has never been inſtanced in the reſearches among theſe ſmall barrows in cluſters.

But there is a ſtill greater argument to prove theſe ſmall barrows could not be Daniſh. The Danes in their pagan ſtate buried under immenſe large barrows: "Dani olim in memoriam regum et heroum, ex terra coacervata ingentes moles, montium inſtar eminentes, erexiſſe, credibile omnino ac probabile eſt, atque illis in locis ut plurimum, quo ſæpe homines commearent, atque iter haberent, ut in viis publicis poſteritati memoriam conſecrarent, et quodammodo immortalitati mandarent."

Among theſe ſmall barrows in cluſters no diſcovery has yet been made of barrows of enormous ſize, in which the mode of inhumation has been found very different. But it is fairly ſtated, that at no great diſtance, a barrow of a greater dimenſion than the ſmaller ones has been found, and which has contained burnt bones, as was the caſe at St. Margaret's on the Cliff, cited in this work; and to which the ſmaller ones have been concentered; atteſting, that a ſucceeding people had buried near one of a more antient date, when cremation had been uſed. Burning the dead, we know, the Danes had diſuſed on their expedition into Britain; and owned by their writers as having ceaſed before that period as a general cuſtom, though perhaps uſed in the burial of a particular hero. Their *Roiſold*, or *Brende tiid*, *ætas ignea*, muſt have preceded their *Hoigold*, *Hoelſt tiid*, *Tumulorum ætas*. This argument of itſelf ſhould ſeem ſufficient to prove that the barrows which contain urns and aſhes are not of Daniſh ſtructure.

But the æra computed by the Northern nations for burning their dead may induce the antiquary to conſider theſe graves as Daniſh, if he believes Saxo and Olaus that Unguius or Frotho were the inſtitutors of the law, that princes and chief commanders ſhould be burned; and it may appear, from the Northern writers, that the fact is eſtabliſhed, ſo far as applied to a more early period than their incurſions in Britain in the Saxon times; Starkatterus, if ſuch a perſon ever exiſted beyond the fancy of the bard, was burnt; and Ringo cauſed the ſame funeral honour to be performed on the body of Harold; when, at the ſame period, the common people were interred in an entire ſtate [2].

The curious reader will obſerve from theſe remarks, that every precaution has been taken not to adopt a concluſion without inveſtigation, and no fact aſſerted to preclude him from his own conjectures. It is the duty of an author to ſtate all inferences, and to oppoſe every argument where the leaſt pretence for doubt can enter. Truth can only be accompliſhed by theſe means; *aut facere ſcribenda*, *aut ſcribere legenda*.

[1] Olai Wormii, Monument, Danie, lib. i. cap. 7.
[2] See Snorro Sturleſon. The barrow of king Harold,

The

The ſmall barrows in cluſters at Sibertſwold, Barham Downs, Chartham, Chatham, Aſh, and other places in Kent, as well as in various other parts of England, from every appoſite relation, ſhew their owners to have exiſted under a peaceable eſtabliſhment. When the Danes had conquered the iſland, they almoſt inſtantly embraced Chriſtianity: and as, conſiderably previous to their converſion, the Saxons, from the time of St. Cuthbert, anno 742, actually had their cemeteries near their churches; the ſmall barrows or cluſters ſeem to have exiſted before that period. All the Chriſtian part of Europe appear to have adopted this cuſtom in the time of Charlemagne [1], "UT CORPORA DEFUNCTORUM IN COEMETERIIS ECCLESIÆ SEPELIANTUR. Jubemus ut corpora Chriſtianorum Saxonum ad cœmiteria eccleſiæ deferantur, et non ad tumulos paganorum [2]."

St. Chryſoſtom, when biſhop of Conſtantinople, in his Sermon concerning Faith, anno 403, ſays, "there was no Chriſtian city, town, or village, in the world, which had not a cemetery connected with them. But theſe cemeteries were at this period without the walls [3]."

The fathers often ſpeak of cemeteries as ſet apart and honourable; and this reaſon would incline the Antiquary to conclude on theſe ſmall concentered barrows being Chriſtian ſepulchres. The Pontifical ſays the ſame ceremonies were uſed at the conſecration of cemeteries as of religious edifices; St. Denys, the Areopagite [4], in his Hierarchy; Tertullian, in the 51ſt chapter on the Soul, Optatus Milevitanus [5], St. Cyprian [6], St. Ambroſe [7], and St. Auſtin [8], ſpeak of their ſacredneſs: from theſe reaſons we may be induced to believe many of them to be early Chriſtian, eſpecially thoſe with the typical marks of Chriſtianity; and more ſtrenuouſly ſo, as we find them ſituated at no great diſtance from villages, which, by their names, infer a very antient period of eſtabliſhment; and where the firſt propagators of Chriſtianity appear to have founded religious edifices or convenient places of aſſembly, to convert the rural or agricultural inhabitants.

Near ſome of theſe antient cemeteries there is an evident mark of the remains of an agger [9], the antient boundary of theſe ſacred depoſits of the dead. Many other reaſons may be alſo adduced to ſupport this argument, and which the well-informed antiquary will readily perceive have a tendency to prove their Chriſtian claim.

Had they been Daniſh, not only cirques of ſtone would be found near them, but their ſizes, for reaſons hereafter mentioned, would occaſionally have been larger. Hubba was buried under a very large barrow; and occaſionally, in the courſe of exploring theſe ſepulchres, ſome large ones would be found among them. Thoſe who had ſignalized themſelves in war would have been

[1] Capitulatio Caroli M. de partibus Saxoniæ, cap. 22.

[2] Ap. Paluz. T. J. p. 254, conf. capit. 6. See 1 Cor. xv. v. 35. and John xii. v. 24. on which theſe laws were founded. A proof from this interdiction, that Chriſtian and Pagan inhumation was indiſcriminately uſed.

[3] St. Jerom, ſpeaking of the cemetery of the firſt Chriſtians at Antioch, ſays it was out of the gate of Daphnis.

[4] C. 7. [5] Lib. 6. [6] Ep. 68. [7] Lib. 1. Of. 2. [8] Ep. 64.

[9] See the plan of Sibertſwold tumuli, Plate XXIII. Chatham Plate XXIV.

buried with men of leſſer note; but this is not the caſe; they are always found of a moderate ſize, ſeldom exceeding 40 feet in diameter. Hubba was ſlain anno 487: "Dani vero cadaver Hubbæ inter occiſos invenientes, illud cum clamore maximo ſepelierunt; cumulum apponentes quem Hubbelow vocaverunt, unde ſic uſque hodiernum diem locus ille appellatus eſt, et eſt in comitatu Devoniæ[1]." I have cited this paſſage to ſhew that the latter age of burial among the Danes was interment of the body under a mound of earth or ſtones, and which already has been proved was of a large ſize in honour of the chieftain; and, conſequently, whenever urns are found under barrows which contain the aſhes of the dead, theſe barrows muſt apply either to an earlier date of ſepulture, or to a diſtinct people from the Danes; for it appears from hiſtory, that the Danes, on their piratical inroads into this kingdom about the period of the eighth century, had diſuſed their firſt age of burning their dead; and it is therefore a conſequent proof that our barrows which contain urns and aſhes are not Daniſh.

It may now be expected that the author of this work ſhould not remain ſatisfied with a bare relation of facts, but that he ſhould aſſimilate thoſe facts, and arrange them for the neareſt approach poſſible to the true hiſtory of theſe ſmall barrows.

The Antiquary is at liberty to entertain his own private opinion; but if leiſure and opportunity can have any claim to a literary combination, and to render opinion reſpectable from reaſonable inferences, no preſumption can be laid to the charge of the writer who even attempts to convey a glimmering of light on thoſe ages, which hiſtory at beſt has been ſo imperfect to tranſmit to modern times.

The Roman claim to theſe ſepulchres, notwithſtanding their coins have been found, muſt be totally out of the queſtion. Their peculiarity, the nature of the relics, without recurring to hiſtorical fact, muſt diſmiſs all concluſion of this nature[2]. A very brief remark will ſuffice for a proof. The uſurper Conſtantine, contemporary with Honorius, defeated at Arles, tranſported all the legions from Britain[3]; and in the year 429 the Saxons arrived. The kingdom ſoon after this period was deprived of all aid from the Roman provinces, who were themſelves a prey to the Northern arms. Our moſt authentic writers agree that the Saxon Heptarchy was eſtabliſhed A. D. 582; and all Roman interference in the iſland was then finally cloſed. The coins of Anthemius, Clovis, and Juſtinian, found in the barrows, will, without further diſcuſſion, prove them to have exiſted after the departure of the Romans; and on the conſideration of their being Chriſtian ſepulchres, they may naturally be placed at the period of St. Auguſtin's arrival in England, anno 582, to the period of

[1] Brompton's Collectanea, 809.

[2] See the diſtinct character of the Roman cuſtom of burial in this work under its particular head.

[3] The revolt of Britain from the Roman government may be dated about ann. 412. See Procopius de Bell. Vandal, lib. 1. cap. 2, where the election of Conſtantine by the Britons is mentioned, and his defeat. This author, in the ſame part of his hiſtory, has alſo decidedly fixed the ſeparation of Britain from the Roman power. Βρεττανιαν μεν Ρωμαιοι ανα σωσαθαι ουκετι εχον. Bede, Eccleſ. Hiſt. Gent. Ang. lib. 1. c. 11. ſays the Romans left Britain in the reign of Honorius; but which appears to date anno 407. Cambridge Edit. 1644, fol.

admiſſion of cemeteries within the walls and near to churches anno 742. We ſhall thus acquire the period with no material diſtance of 160 years, when they were actually exiſting under diſcriminating forms, to the larger barrows diſcovered in various places of this kingdom, and which their numbers, conformable to their ſituation, will be found to have a natural relation. This period of 160 years muſt be then placed to the Saxon æra when Chriſtianity was embraced, and when the nature of the arms, the moſt convincing proof of a parity of cuſtom, found in the barrows, affix them to their Saxon owners, the truth will be diſcovered at no great diſtance [1].

The ſhield was ſmall and orbicular, with a boſs in the center [2]; they could not exceed more than a foot and a half in diameter from their poſition in the grave, the correſpondent proportion agreeing with the one of the Saxon ſoldier in the manuſcript of Prudentius. The ſwords are alſo ſimilar [3]; ſeveral of which are in my cabinet. Spears, knives, and axes, which I have in great numbers, anſwer to the Saxon arms by an internal evidence ſcarcely diſputable. The ſwords are found with their blades introduced into a handle of wood; the ſcabbard of the ſame materials: the decayed parts adhering prove the fact.

There is no ornament of braſs or other coſtly workmanſhip, excepting the magnificent one in the reputed grave of Childerick, which diſtinguiſhes a leader or a particular perſonage, to prove them the arms of a people for whom peace and affluence had provided the decoration of art or ingenuity; and which would have been evidently the caſe if theſe interments had exiſted after the Saxons had become the entire poſſeſſors of the kingdom, when the arts had acquired ſome dawning among them. At this period the Chriſtian ſepulture had varied among them; and when they buried in their cemeteries near their churches, this cuſtom of depoſiting their arms had probably ceaſed. The Saxons, on their firſt entry into Britain, were naturally armed in a rude manner, ſimilar to their barbarous neighbours, than at their completion of conqueſt; and theſe diſcoveries prove the inference. Generally ſpeaking, the arms of the Saxons would be thus found [4]; and though it were poſſible that an occaſional poliſh of art might be diſcovered among them, the general prevalency would not be adopted till they had accompliſhed the ſubduction of the country. 'Tis true, many of their leaders made excurſions in the Roman provinces; and even prior to this æra doubtleſs a great intercourſe might have prevailed with the Roman provinces, from the continued inroads of all the Northern hoards of people, as well as there having been many detachments incorporated into the legions. Hengiſtus was trained to arms under Valentinian [5]; and much

[1] See a Saxon foot-ſoldier's dreſs in an illuminated manuſcript, marked Cleopatra, in the Cottonian library, by Aurelius Prudentius, in Latin, with Saxon annotations and illuſtrations.

[2] Plate VII. fig. 1. and 4. [3] Plate I. fig. 10.

[4] On the opening of theſe barrows, it was not in the proportion of one in twenty which produced arms of any kind; and, though the bones by their texture might be diſcriminated in ſome degree from thoſe of the women, there appears to have been numbers of men buried without them; a circumſtance which ſhould prove that the graves which contained no arms were thoſe of the peaſantry, or of the inhabitants who were not under military enrolment.

[5] It was the cuſtom among the Northern nations to ſend their young princes and the ſons of eminent men for military inſtruction into foreign armies of renown. See Olaus Magnus, lib. v. c. xxi. where Harald is reported to have been at Conſtantinople. The pious archbiſhop of Upſal tells a few old womaniſh ſtories, but they are blended with curious facts.

antecedent

antecedent to his time the Romans had abundantly recruited their armies from the ſtock of the barbarous nations. But it is obvious, from the want of a ſimilar refinement and permanent eſtabliſhment to the Romans, their arms and armour could not be of any comparative excellence.

It has been conjectured in the courſe of this work, that the relics diſcovered in theſe barrows have a great ſimilitude to the decorations of Eaſtern apparel; it may therefore be proper in this place to aſſign ſome reaſons for this ſtriking ſimilarity; reaſons which may perhaps eſtabliſh the fact of their Saxon claim, and of their Chriſtian affinity.

The illiterate Saxons, who were Pagans [1], on their firſt deſcent into Britain, had not the art of producing works of ſuch ingenuity as are obviouſly defined on the *fibulæ*, gems, and other coſtly trinkets, found in theſe graves; and their burial places would in all probability be in different ſituations, and under different deſcriptions. In all probability they burned their dead, which will, in the courſe of this work, meet with ſome illuſtration; but their cuſtoms will be found to have greatly varied from their firſt advent to the time of Egburt.

Plates II. IV. V. VI. VIII. IX. X. XI. XII. XIV. XV. XVI. XVII. XVIII. XX. XXI. XXII. exhibit relics which apply, with every minute affinity, to Eaſtern cuſtoms. They might have been, it may be alledged, introduced among the Saxons by traffic; the Northern troops returning home from the ſpoils of thoſe regions; others paſſing from thoſe expeditions into the Saxon ſervice: various other hiſtoric proofs might be evinced to ſhow this commixture. But hiſtory is clear in one particular, and ſupports the Antiquary in his conjecture. A colony of Greek Chriſtians, A. D. 668, followed by Theodorus, Greek archbiſhop of Canterbury [2], who was diſpatched to Britain for the inſtruction of the Saxon youth. Venerable Bede, St. John de Beverlaco, Tobias biſhop of Rocheſter, and Albinus abbot of St. Auguſtin's, Canterbury, were reputed to be of this ſeminary. The two former, his ſcholars; and the two latter are ſaid to have underſtood the Greek as well as their mother tongue [3].

If

[1] The Anglo-Saxons were not converted till A. D. 570.

[2] Godwinus de Præſulibus Ang. in vita Theodori.

[3] Matth. Parker de Antiquitate Eccleſ. Britan. in vita Theod. It will not fail to ſtrike the Antiquary, when he compares the relics in our ſmall conic barrows to the decorations of other people, how great a ſimilarity will be found. The better ſort of the Morlach women [4] adorn their caps with *ſtrings of ſilver coins*; among which are frequently ſeen very ancient and valuable ones; *ear-rings of very curious work*, and *ſmall ſilver chains*, with the figures of half-moons faſtened to the end of them. The poorer ſort attire themſelves with plain caps; or if they uſe ornaments, they only conſiſt of *exotic ſhells* [5], round glaſs beads, or bits of tin; a natural propenſity to attach admiration by this dreſs, and hence the greateſt profuſion of ſplendid trumpery admitted: half-moons of ſilver or tin, little chains and hearts, falſe ſtones and ſhells. Both old and young women wear about their necks *large ſtrings of round glaſs beads of various ſizes and colours*, and *many rings of braſs, tin, or ſilver on their fingers* [6]. The cuſtoms of the nations bordering on the Eaſt ſeldom vary; the Eaſtern never; French caprice has in modern times pervaded the Weſtern region, to the extinction of all ancient cuſtom; and though it may be found that the ancients underwent certain mutations, the total annihilation of their former cuſtoms did not take place. In the Morlach women we have evident proofs of their continuance of the ancient Greek dreſs; the ſoles of their ſhoes are of undreſſed ox-hide, the upper part of ſheep's ſkin thongs

[4] See the Abbé Fortis's Travels into Dalmatia.

[5] See the Cyprea, Plate XVIII. fig. 10.

[6] See a coincidence, Plate II. fig. 10. and in other plates of this work.

knotted

If any connection can be thus applied from the diſcoveries in theſe graves to this colony of Greek Chriſtians, the difficulty to aſſign the relics in queſtion to their right owners will be cleared up, and the moſt perfect and conſiſtent analogy produced.

This ſuggeſtion will be found as ſingular as it is curious, and the hiſtoric relation will aſſign a ſatisfactory reaſon why theſe *ſmall tumuli* in cluſters have been found more generally in Kent than in any other parts of the kingdom.

The circular *fibulæ*, of ſuch ſingular and ſuperior beauty to other diſcoveries of this nature; the glaſs Moſaic pendant ornaments in Plate XXI; the Eaſt India ſhells; beads of ſingular workmanſhip; Gothic art in the faſhion of the fibulæ, Plate II. and XV; glaſs veſſels ſimilar to thoſe deſcribed by *Paulus Arringhius, in his Roma Subterranea*, Lib. III. c. XXII. p. 297; and which, in our barrows may have ſerved for ſimilar purpoſes; and every other ſepulchral relic deſcriptive of the ſame mode of inhumation among the primitive Chriſtians in the Greek and Roman empires, prove the relics to be of Eaſtern origin [1]. The affinity of the ornaments of the Morlach women in the Grecian iſlands to theſe relics, which modern travellers have proved, by the inſular ſituation of the inhabitants, to have been preſerved, without much variation, from the Byſantine period to the preſent day, will be alſo a ſtrong voucher for this concluſion [2].

The cuſtom of magical and ſuperſtitious ceremonies, ſo uncommonly prevalent in the Greek iſlands, will alſo apply in the moſt ſatisfactory manner to the undoubted diſcoveries of ſimilar relics in the ſmall conic tumuli; and which ceremonies, hiſtory has produced every deciſive reaſon for concluding, were

knotted, which they call *apute*, a barbarous derivative from the Greek ϖοδς, and theſe they faſten above the ankles like the ancient *cothurnus*.

Stabis ſuras evincta cothurno.

The girls keep their hair dreſſed under their caps; but when married they let it fall diſhevelled on the breaſt; ſometimes they tie it under their chin; and always have *medals, beads*, or bored coins, twiſted among it.

It is evident the relics found in theſe ſepulchres are not of Britiſh manufactory. This the reader will have made up his mind to believe; and he will doubtleſs have reaſon, from the nature of the gems, the circular fibulæ, &c. to believe them the workmanſhip of the Eaſt.

The Abbé Fortis has engraved a noble young lady of Cocorich, and a young lady of the Kotar. They both exhibited broaches ſimilar to thoſe engraved from the ſmall tumuli. The lady of Kotar has on her breaſt a circular one, very ſimilar to fig. 1. N° II. Plate VIII. and of the proportion of the ſize of fig. 6. Plate X. Both have double and treble rows of beads.

The ſimilarity of theſe relics cannot be happier traced than from the treaſures in the reputed grave of king Childeric, ſeen in Chifflet, diſcuſſed p. 53 of this work. I examined the relics in queſtion in the king of France's cabinet with minute attention; and they appeared to be of Byſantine workmanſhip in the latter ages. The *cryſtal ball, ſword, axe, coins*, and *fibulæ*, evince a perfect ſimilarity with the relics of the Britiſh ſmall conic tumuli in cluſters.

We ſhould not, therefore, heſitate to pronounce theſe graves, which contain relics of this appoſite kindred, to a people of ſome national affinity; that a mixture may have occaſionally blended itſelf with the inhabitants there can be no doubt; but that the people in queſtion, who buried under theſe ſequeſtered graſſy tombs, were diſtinct from the indigenous inhabitants of the country, or who had, by mixing with them, introduced their faſhions, muſt be obvious.

When the Heptarchy was eſtabliſhed, and the entire converſion of the kingdom completed, cemeteries were then annexed to churches, and the ſequeſtered propagators of Chriſtianity no longer errant in the country. The period of this converſion may be placed anno 800, when the Saxon ſtates were united, and the government aſſumed a kingly form under Egbert.

[1] Plates IV. and V.

[2] See note [3], in the preceding page.

introduced

introduced among the rites of the primitive Chriſtians. Impoſing arts of ſuch influence among an unlettered and ignorant people would readily find their value in faſcinating their minds, and rendering them the more open to the Chriſtian converſion.

The magical uſe of the CRYSTAL BALL [1], frequently found in theſe tumuli, were evidently brought from the Eaſt; whence Paracelſus and Dr. Dee, in the time of Charles the Firſt, were ſuppoſed to have introduced them; but proved, in the courſe of this work, to have exiſted in this country ages before this period.

The coin of Clovis, found in a barrow of the cluſter of Sibertſwold [2], will introduce a chain of facts to eſtabliſh a ſimilar coincidence of cuſtoms with the French nation at this period of his enquiry, and to atteſt their Saxon claim. This coin will alſo eſtabliſh a ſimilar analogy of ſepulchral relics between thoſe diſcovered at Tournay, ſo often mentioned in this work, and thoſe which are found in this country. Ethelbert, the firſt Saxon Chriſtian king, a deſcendant of Hengiſt, 150 years after his arrival in Britain, married the Lady Bertha, daughter of Clothaire the firſt king of France; a pious Chriſtian princeſs, whom the king permitted before his converſion to adhere to her perſuaſion, and to entertain biſhop Luidheard in her ſuite, which were all compoſed of Chriſtians. Clovis, a Chriſtian prince, the firſt founder of the French monarchy, died anno 511; ſeventy-one years before king Etheldred's converſion, which appears to have followed ſoon after his marriage with queen Bertha. This pendant coin, of ſingular rarity, adorned with a loop, therefore evinces its having been worn by a Chriſtian at this period, and ſupports the argument in favour of a Saxon and French intercourſe.

From the valuable diſcovery of theſe curious coins, a period could be thus aſſigned to theſe ſmall barrows in cluſters: a proof eſtabliſhed of their Chriſtian claim, and a ſure ground diſcovered, on which the Antiquary can raiſe other arguments to found a hiſtory of our more ancient barrows.

The period of time we may thus recapitulate from A. D. 582, of Ethelbert the firſt Saxon king's converſion to A. D. 742, the period when cemeteries were connected to religious edifices; hence 160 years will be the longeſt period of their exiſtence, and which will be found to accord with the hiſtory of the riſe of our early Chriſtian eſtabliſhment [3].

[1] See p. 15, where the diſcuſſion of theſe curious magic ceremonies has been treated of.

[2] Plate XX.

[3] If the Antiquary will compare the contents of the fifty urns found at Walſingham, in Norfolk, which furniſhed a ſubject for Doctor Browne's Treatiſe on Urn Burial, with the relics of the ſmall barrows, he will readily pronounce this ſpot to have been a burial place of the unconverted Saxons, and which ſeems to demonſtrate their cuſtom of burning the body on their firſt entry into Britain. The adjoining town of the name of Burnham ſeems to adduce ſome teſtimony; and the nature of the urns, relics, and ſituation of the ſpot, which is five miles from Brancaſter, alſo prove the burial place not Roman. Combs, plates like boxes faſtened with iron pins, and over-wrought like the necks of bridges of muſical inſtruments, braſs nippers, &c. ſhew great ſimilarity to the contents of the ſmall barrows; and the occaſional ſmallneſs of the bones and teeth of children found in theſe urns, prove the people to have been interred in a ſtate of peace. Dr. Stukeley opened a barrow on Saliſbury-Plain, which was unconverted Saxon; but which, the effuſions of his fancy made him conſider as Britiſh. See his Stonehenge, the barrow where the beads were found. Though the urn was unbaked clay which contained the beads, it was no evidence of its Britiſh antiquity; for it has already been proved, that veſſels of this deſcription have been buried at a period when the art of pottery was well known.

SEPULCHRAL REMAINS OF THE ROMANS.

'TIS TIME TO OBSERVE OCCURRENCES, AND LET NOTHING REMARKABLE ESCAPE US; THE SUPINITY OF ELDER DAYS HATH LEFT SO MUCH IN SILENCE, OR TIME HATH SO MARTYRED THE RECORDS, THAT THE MOST INDUSTRIOUS HEADS DO FINDE NO EASIE WORK TO ERECT A NEW BRITANNIA. D. BROWNE'S EPIST. DED. HYDRIOTAPHIA.

THE uncertainty of applying the ſepulchral relics found in this kingdom to their true owners has chiefly ariſen from the neglect of careful diſcrimination. Caſual diſcoveries of this nature ſeldom fall into the hands of literary men who have attended the actual ſpot where the diſcovery was made, and who have at the ſame time been in the poſſeſſion of leiſure and other acquirements to exemplify their hiſtory.

The ſpade and pick-axe, unceremonious deſpoilers of the enſhrined dead, conſign to a freſh oblivion the name and virtues of the hero, as well as the vices of the baſe and infamous. Confuſion lies under the ſtroke; and little correct information can be ſelected by the Antiquary when the ignorant labourer is made the voucher for the veracity of paſt ages.

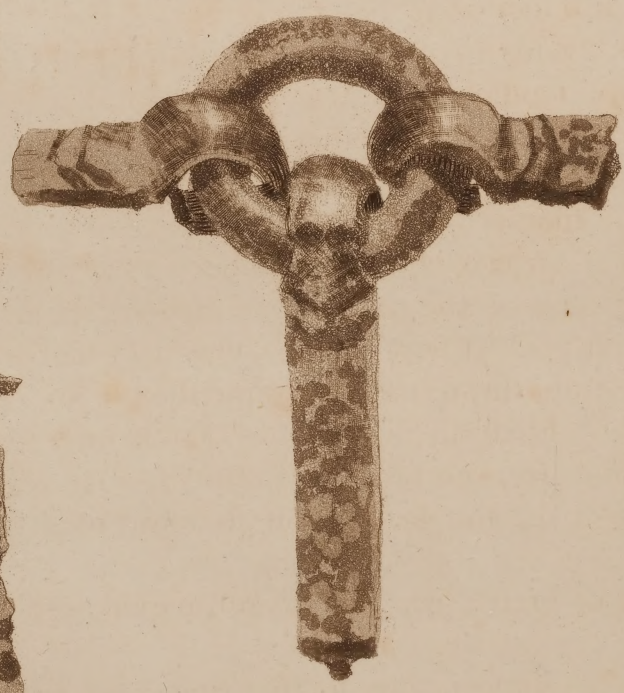
The fallacy of reports, the uncertainty of ignorant authors, received opinions of learned men, prejudice in the purſuits of the curious, and the little patience beſtowed on the inveſtigation of antiquity, have confuſed the moderns, and routed all reſpect and confidence in the poliſhed reader.

The Briton, the Roman, Saxon, and Dane, may have occaſionally buried their dead on or near the ſame ground. Diſcoveries have proved the fact. The difficulty will, in this inſtance, ariſe from the diſcrimination of relics. Sir Chriſtopher

1

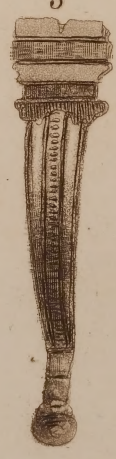
2

4



1

3



Chriſtopher Wren attempted this diſcrimination [1] when he viewed the North ſide of the foundation of St. Paul's; but his concluſions were not founded. Long and patient enquiry into the cuſtoms of the antients muſt be the only ſecurity of antiquarian ſtudies. Modern writers can ſeldom be truſted when they ſpeculate from hearſay, and quote from antient authors only for the gratification of pomp.

PLATE XXVI.

Exhibits ſeveral ſepulchral relics found at a place called King's-holm, near Glouceſter [2]. The ſpot is ſituated within about fifty yards of the Ermin-Street; and it is recorded that a palace of the kings of Mercia was ſituated in the field where theſe relics were diſcovered. Stone coffins were alſo found near the ſpot; and a leaden coffin [3] within about five or ſix feet diſtant from the relics in this plate. Some foundations of this palace are now ſaid to be extant; but the inference cannot apply to the ſepulchres. A monaſtic edifice may have ariſen on its ruins, and the coffins may then apply to later times.

At all events, the concluſion from the evidence of facts will atteſt a ſucceſſion of interments on the ſame ſpot.

Fig. 1. The BLADE OF A SWORD, nineteen inches and a half to the handle, which appears, from the bend of the part which entered the handle, to have been broken off for the purpoſe of ſepulture. The iron has not loſt its magnetic quality, and is very thin throughout its dimenſions; ſix inches from the point was an increaſe in breadth from the middle; and which indicates, by the peculiarity of the ſhape and ſize, the property of the Roman legionary *Gladius*. The drawing is the exact ſize, and broken off to admit of a fac-ſimile repreſentation in the plate.

Fig. 2 and 3. FIBULÆ of braſs; the workmanſhip evidently Roman; found near the SWORD.

Fig. 4. BRASS GILT. The appendages to the ring have rivets on their reverſe, which ſhew them to have been connected with leather ſtraps, and which apparently may have ſerved for the uſe of the ſword; two of the appendages ſerving to encircle the waiſt, and the third to ſupport the ſword.

[1] Parentalia. Ivory and wooden pins are no diſcriminating types of Britiſh graves; nor are urns always Roman marks of ſepulchre.

[2] Glebum colonia, legio VII. Aug. Claudio. Iter. X. Richard of Cirenceſter.

The *legio Claudia* ſtationed at Glouceſter was the VII Aug. This legion came over into Britain with Julius Cæſar; he calls it *veterina legio*. It was named Claudia from the emperor, and called *pia fidelis* by the Roman ſenate; hence Glouceſter was called *Claudio Ceſtria*, from its reſidence here; and that it reſided here we learn from our author, who ſays he has it from writers of the moſt ancient Roman times. It remained here in Carauſius's time. Richard of Cirenceſter.

Richard again, in his Itinerary, ſays, Glevum or Glebum, Glouceſter, was a Roman colony, conſtituted by Claudius, "ut ſcriptores de iſtis temporibus affirmant."

The multiplicity of the coins of Claudius found there is a great voucher for this truth. They certainly, in a great proportion, exceed the number of any other Roman emperor.

[3] See this coffin, publiſhed in the Archæologia, vol. VII. p. 379, from a ſhort and haſty letter to Lieutenant General Melville, on the ſubject of fig. 1. in the plate.

The

The uncertainty of the account which accompanied theſe relics will not admit of a critical aſſertion as to the poſition in which they were diſcovered.

PLATE XXVII.

N° 1. fig. 1. A pendant BRASS IMPRESS. The parts of the metal to which it hangs collapſe, and, receiving a pin, indicate its being connected with a leather ſtrap; the relic uſed perhaps as a private ſtamp. Found in the ſame place with the ſword.

Fig. 2 and 3. BRASS FIBULÆ; of caſt metal; ſigns of the mould upon them. With the ſword.

Fig. 4. BRASS RING[1]. The ſurface ſhews no ſigns of its having been worn as an ornament of dreſs, or of its utility in this particular. The metal is caſt, and appears to be ſimilar to that of the braſs inſtruments, called celts, found in various parts of this country. With the ſword.

N° 2. fig. 1. VESSEL of reddiſh brown earth; the form and decoration atteſt its Roman application: the drawing of the exact ſize. With the ſword.

Fig. 2 and 3. COIN of the middle bronze: ANTONIA AVGVSTA; reverſe, TI CLAVDIVS CAESAR AVG. P. M. TR. P. IMP. S. C. *Figura ſtolata ſtans, dextra ſimpullum tenens.* The wife of Druſus. This coin is a gem in beautiful execution, and of equal workmanſhip to any of her huſband's; which indicate a die though in leſs relief as fine as the Greek.

Fig. 4 and 5. COIN OF MIDDLE BRONZE. TI CLAVDIVS CAESAR AVG. P. M. TR. P. IMP. P. P.; reverſe, S. C. *Pallas gradiens, dextra haſtum, ſiniſtra clypeum ferens.*

Fig. 6 and 7. COIN of the ſmalleſt braſs, and of the loweſt emperors; the head ſomething ſimilar to the coins of *Arcadius*; reverſe, SPES ROMANORVM. *Templum Jani.*

Great numbers of Roman and Saxon coins have been found at King's-holm at different times; the Roman coins chiefly of Tiberius, Antonia, Claudius, Nero, Tetricus, and the lower emperors; ſome of the higher emperors have alſo been occaſionally found. Thoſe I received, through courteſey of a very obliging perſon on the ſpot[2], conſiſt of Antonia, Claudius, a Nero, various lower

[1] As this relic was found with the coins of Claudius, fancy might lead to the hazard of a conjecture of the poſſibility of its being a ſpecimen of old Britiſh money. Cæſar, lib. v. ſpeaking of the Britiſh money, ſays, "Untuntur, aut ære, aut annulis ferreis ad certum pondus examinatis, pro nummo." See comparative reaſons in the note on the coins of this plate, N° 2. fig. 2. 4. and 6. The ring preſerved as a relic, and which evidence may be noted in the Celt found in the Anglo-Saxon barrows at Aſh, Plate XXII. fig. 5. which Celt had been preſerved as an amulet.

[2] From parity of reaſon and concidence of fact, there is a ſtrong colour of curious proof to believe the coins of the Higher Empire were buried at the ſame period with the coins of the Lower Empire. In Mr. Fauſſet's cabinet of ſepulchral remains near Canterbury, a Claudius Cæſar of the ſame ſize and reverſe was found in one of the ſmaller barrows in groupes with a coin of CARAUSIUS of the third ſize. See a Lower Roman grave, Plate XXXII. fig. 2. and 4. of Nero and Magnentius. See a ſmall barrow, where two Roman coins were found, Plate XXII. fig. 2. and 4. of Victorinus and Valentinianus. See Morant's Hiſt. of Eſſex, vol. I. B. III. p. 182. An urn with two braſs coins, Antoninus Pius and Alexander Severus. Theſe facts will admit of the queſtion, whether the Romans did not

N°I

lower emperors, the loweſt I conceive to be the one engraved fig. 6. and 7. Of Antonia and Claudius to the amount of ſixteen; twelve of Claudius, and four of Antonia. Half a peck of Saxon coins, my account ſays, was found in a heap between ſome ſtones; a caſual depoſit, but which have no relation to the coins found in the burial-place.

Other diſcoveries on the ſpot, and which were ſent to a perſon in London, conſiſted of an iron AXE, in the form of a cooper's, a hammer at one end, and a broad curvated chipping edge on the reverſe. Two ſpecimens of iron SHEARS; one near a foot and a half in length. A SPEAR-HEAD OF IRON, fibulæ, fragments of metal very thin, apparently the remains of a veſſel. A veſſel of earth large at the belly, with a neck and two handles, about a foot in length; and ſome few Roman coins. Various other veſſels were alſo found, but no aſhes in them.

Theſe relics the antiquarian reader will probably apply to a Roman Chriſtian interment; and which he will conclude from the relics to have exiſted at a lower period, eſpecially from the coins of the later empire.

If the ſword, Plate XXVI. fig. 1. be Roman, it muſt evidently, from the coins, apply to a low date; and indeed the dimenſions, as conceived by Lieutenant-General Melville, do not correſpond with the early Roman legionary *Gladius*.

not mean, by burying coins of this great diſtance of time between each reign, to prove by the loweſt coin the neareſt date to their inhumation. Many Romans were in all probability incorporated in the early Anglo-Saxon armies in this kingdom, and their funereal obſequies thus diſtinguiſhed. At all events, theſe facts are extraordinary, and have, to the beſt of my enquiries, never been noticed by our writers. The interval of date from the coins of Antonia to Arcadius, or any of the lower emperors, muſt have been near 400 years; from Claudius to Caraufius, 242; from Nero to Magnentius, 295; from Victorinus to Valentinianus, 96; from Antoninus Pius to Alexander Severus, 83.

If any regard can be due to the remark concerning the braſs ring, the additional evidence of the coins of Antonia, which exiſted before Chriſt, and ſo ſhort a period after Cæſar's viſit to Britain, ſhould ſeem to induce the probability of the fact. Money of the Britons muſt have exiſted at this period; and I can ſee no reaſon why ſuch relics may not have been buried as well as coins of ſuch an early date.

The graves at King's-holm were not opened with accuracy; it will not therefore be right to aſſert poſitively the fact of theſe very low coins being found in the ſame grave: the multiplicity of early Roman coins from this ſpot ſeem to atteſt an ancient Roman burial-place continued to after-times.

As theſe graves did not produce any ſigns of cremation, they rather infer a Chriſtian burial-place. Hiſtory has celebrated the town as being the ſpot where Lucius the firſt Chriſtian king was buried; and it might, were the fact undoubtedly eſtabliſhed, induce the early Roman converts to eſtabliſh themſelves near it.

SEPULCHRAL REMAINS OF THE ROMANS.

MANY authors have written on this ſubject, and they have not been deficient in materials to complete their works. Roman authors have produced paſſages to convey great ſtore of information, and their authority has been validated by ſepulchral inſcriptions, the only certain teſtimony of truth. The Greek and Latin poets have been alſo cited to aſſiſt the arguments of learned men; but, unhappily, the poetical grace of deſcription has been but too often applied to cuſtom and times, remote from the periods of the cuſtoms which the poet has deſcribed, and which a ſubſequent change of government and laws have entirely obliterated.

The Romans, who copied their laws from thoſe of Solon, reſtrained the decoration and magnitude of their ſepulchres. The XII Tables decreed that no expence of perfumes, jewels, inſcriptions, or mauſolea, ſhould be carried to exceſs; that no ſepulchre ſhould exceed the workmanſhip of ten men in three days, or ſepulchral ſtones of one man in three days [1].

Servius, on a celebrated paſſage, often cited [2] by authors, *fuit ingens monte ſubalto*, aſcribes it with great juſtneſs to the early Romans. The paſſage in queſtion, "Apud majores nobiles aut ſub montibus altis," &c. is ſufficient to prove that the Roman ſepulchres had formerly exceeded in magnitude thoſe of his days.

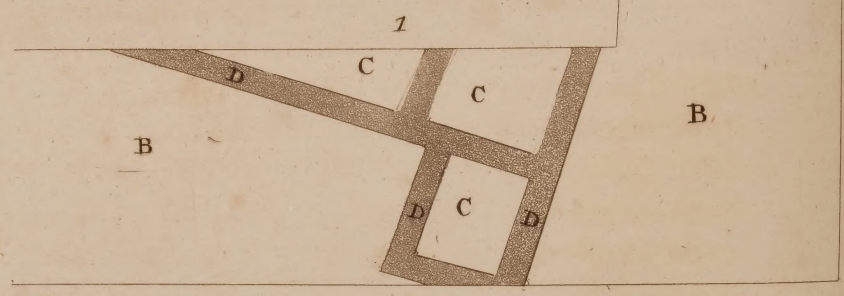
Had not a reſtriction taken place, the increaſe of the city of Rome, and the other large towns in the Empire, would have cauſed the circumjacent country to be covered with *tumuli*, and which in a ſhort time would have become inimical to agriculture. The law of Solon which forbids the erection of the Ερμαῦοι [3], on account of the great portion of ground which in time they would

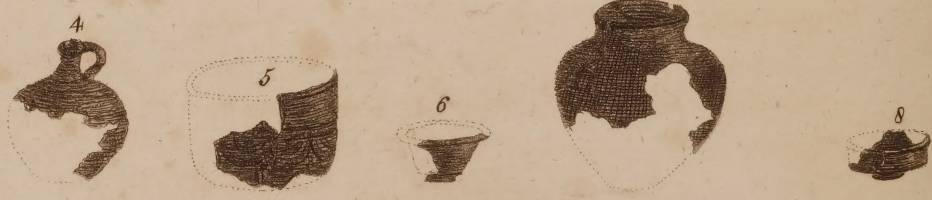
[1] Cic. de legib. lib. II. Var. Licinius was declared infamous for exceeding theſe bounds. Antiquit. lib. I. apud feſtum. Ulpian, l. 14. De Relig. et Sumpt. Grutter, &c.

[2] Virg. Æneid. lib. XI.

[3] This name, given to ὑπερ-ϖολιοι λοφοι, was not becauſe Mercury had the charge of highways, but becauſe the erection of the ſtones or earth was conſecrated to this god.

N°2





occupy, was adopted by the Romans before the time of Cicero. The highways were thus principally adorned, excepting the ſepulchres near their villas, which this law alſo enjoined; and we ſhould hence be inclined to infer that the generality of Roman burial-places would be found under this circumſcription; or, if a *tumulus* of earth ſhould be erected over them on a particular occaſion remote from their towns or camps, ſuch *tumuli* would not exceed a moderate ſtructure. This reaſon, united with the fact of a Roman road cut through one of our large *tumuli* [1], may probably admit of a concluſion, that many of the very large barrows on our downs or waſte-lands have preceded the time of the early Romans in this kingdom; whoſe ſepulchres, this enquiry will attempt to prove, have been for the moſt part diſcovered near their ſtations and encampments.

The generality of our writers on the diſcoveries of Roman *tumuli* have been ſo much confuſed in their conjectures, ſtatement of facts, and local applications in this reſpect, that an attempt to decide on more certain grounds will perhaps be well accepted by the Hiſtorian and Antiquary.

"Tumulos perfodito," ſays Mr. Battely [2]. Examine the barrows themſelves; there cannot poſſibly be any other method of deciding on the fact; and here it is neceſſary to obſerve the precaution proper to be taken before any facts can be eſtabliſhed. The Antiquary muſt be acquainted with the cuſtoms of the antients, and have judgement to diſcriminate relics and their peculiar modes of interment. A coin found in an antient grave will not always atteſt the owner, unleſs other deſcriptive forms of ſepulture have a ſtriking ſimilarity with the people to whom the coin is attributed. But not to expand on a ſubject, the uncertainty of which is ſo well atteſted, a palpable diſcrimination of Roman interment is here offered to the Antiquary. "Plus ſcire velle, quam ſit ſatis, intemperantiæ genus eſt." There is no end to diffuſe references.

PLATE XXVIII.

The drawings in this plate exhibit ſpecimens of undoubted Roman veſſels found in graves.

CAMBORITUM COLONIA. CHESTERFORD.

N° 1. fig. 1. Contained aſhes of brown earth, 13 inches by one foot; found with

Fig. 2. and three others of the ſame kind; and with *pateræ* of the red poliſhed Samian ware; in the poſſeſſion of Mr. Shepherd, of Ickleton; a place which takes its name apparently from the Icening-Street, and ſituated on the other ſide of the river Cam.

Fig. 3. Found at Cheſterford; containing the bones of a cock, and cloſe to a large urn with human aſhes; of darkiſh brown earth.

Fig. 4. 5. Pateræ of red poliſhed earth.

[1] Stukeley's Abury.

[2] Urbs Rutupiæ.

DURO-

DUROVERNUM STIPENDIARIA, CANTERBURY, CANTIOPOLIS.

Fig. 1. From the eminence oppoſite the Dane John-hill, near the Watling-Street; containing aſhes; of a light brown earth, to the beſt of my recollection; one foot by 9 inches; in the poſſeſſion of Mr. Boyce, of Sandwich.

Fig. 2. near to fig. 1. which contained the bones of a cock; about 8 inches in height; of a dark brown earth; in my poſſeſſion.

Fig. 3. Of dark brown earth; empty; near the urn.

Fig. 4. Of dark coloured earth; 6 inches and a half wide; two in height; near the urn.

Fig. 5. Of light brown earth. Fig. 3, 4, 5, in Mr. Boyce's poſſeſſion.

N° 2. DUROBRIS, DUROPROVIS, ROCHESTER, STIPENDIARIA, DUROBROVIS. CHATHAM HILL, ROMAN BURIAL-PLACE.

Exploratory poſt of Durobrovis.

Fig. 1. A. *Redoubt*; B. Foſs; C. C. C. ſubterranean apartments, which contained a great quantity of fragments of urns and other funeral veſſels; D. D. D. the walls.

Fig. 2. Of dark brown earth, mingled with grit.

Fig. 3. Red Samian ware.

Fig. 4. Dark brown fine earth.

Fig. 5. Samian ware.

Fig. 6. Samian ware.

Fig. 7. Light brown fine earth.

Fig. 8. Samian ware.

I alſo found a SILVER DENARIUS; IMP. CAES. VESPASIAN. AUG. P. M. TR. P. P. COS. III. CEN. IVDAEA CAPTA. Figura muliebris humi ſedens ad trophæum. This coin had evident ſigns of having paſt the fire; it was mutilated, and too common to be worth engraving. I picked up alſo a defaced coin of the middle bronze.

Fig. 9. Handle of a large veſſel.

Fig. 10. Fragment of a coarſe urn from the circumjacent ground; about 20 yards from the ſubterraneous building, and which I do not conſider to be Roman.

Having conſulted moſt of our county writers, from Camden to this period, and occaſional obſervations in others reſpecting Roman ſepulchres, but finding nothing ſatisfactory and ſufficiently accurate to depend upon, I was therefore determined to explore thoſe ſtations to which I had convenient acceſs.

Cheſterford [1] afforded me ſome information: on the South weſt ſide of the ſtation, without the walls, on a level ground, to the left of the London-road, where ſome earthen veſſels and urns with aſhes had been diſcovered, and which I concluded to have been the burial-place I employed workmen to open; but the ſearch was not productive; I found no regular interment: a few fragments of Roman pottery, which had been torn up by agriculture, and only ſufficient to aſcertain

[1] This ſtation is perpetuated by Stukeley, in his Itin. Curioſum, p. 75; and which he calls CAMBORITUM. Mr. Shepherd, who lives at Icleton, has ſeveral urns, other veſſels, and coins, which were found on this ſtation.

that

that the ſpot had been appropriated for burial-purpoſes. Some time after this reſearch, in paſſing through to Cambridge, I undertook a more correct one, and which turned out as I expected: the principal part of the Roman burial-place is ſituated near the turnpike behind ſome houſes, where coins, fragments of pots, Roman fibulæ, and leaden coffins, were diſcovered; the latter apparently belonging to the ancient cemetery of the church, and which had been ſituated on the ſite of the Roman; having entered the foundation of a houſe which was then excavating, I diſcovered a variety of graves which contained ſkeletons, but which I concluded were Chriſtian; however, to put the matter beyond a doubt, in ſearching at their baſe, I found many fragments of Roman urns, which, from ſimilar ſpecimens, led me to believe they had contained aſhes [1]. There was a probability alſo that ſome of theſe graves were Roman, as I found fragments of earthen veſſels near them.

At Rocheſter, the ancient Durobrovis, I made frequent ſearches, and was always unſucceſsful in the diſcovery of a perfect Roman grave; a circumſtance not to be wondered at, from the various changes and buildings near and upon the ſtation, which have obliterated their remains.

This ſtation evidently embraced the ſpot where the preſent caſtle is ſituated; and ſeems to have been raiſed on the principle of the *caſtra*, built on the Saxon ſhore for the *Comes*, to defend them againſt the invaſions of piracy, ſo frequent in the lower ages of the Empire, of the form and ſize of Richborough, Reculver, and the other ports in Kent. The ſite is very diſcernible at the baſe of the ancient walls, where I repeatedly found numberleſs ſpecimens of Roman fragments of pottery. To eſtabliſh the fact of the ſite, I opened the entire *arena* of Gundulf's tower, called the Keep; which the labourers excavated to the depth of 12 or 14 feet. At about five feet from the level I diſcovered human bones, which had evidently been interred for ages; but they were in no order, and ſeemed to have been thrown in with occaſional exuviæ. Below this depth, a great quantity of Roman red ware was found [2], and other fragments of the ſame pottery, known to have belonged to the Romans. The burial-place to this ſtation I conjecture to have been near Boley-hill, where urns have been found.

On Chatham-hill, probably an exploratory poſt of the Romans, I was fortunate in the diſcovery of a real Roman ſepulchre.

When the redoubt on the apex of the hill was raiſing, 1779, on the excavation of the ditch the ſoldiers threw up a coin of FAVSTINA, of the large bronze, preſented to His Majeſty by Lieutenant-Colonel Debbieg, the chief engineer. On the ſide towards the gorge of the lines, a few feet from the ſurface, diſcovery was made of a ſubterraneous ruin [3], which, being cleared on the progreſſion of the work, exhibited manifeſt proofs of its having been a ſepulchral remain. Having attended the courſe of the workmen, and with Lord Amherſt's permiſſion to purſue the diſcovery, it was traced with ſome attention; and, as far as the line of the work would permit, without much intruſion on

[1] See Plate XXVIII.
[2] See Plate XXIX.
[3] Camden, in his Britannia, mentions a ſubterraneous building at Coggeſhall in Eſſex, which he calls a hypogeum, in which were found urns (it was the faſhion in theſe days to call all Roman veſſels *urns*) and diſhes of the red coraline ware.

the plan, I found ſufficient remains to convince me of its hiſtory. The parts excavated exhibited a wall compoſed of rubble and hard mortar [1] 30 feet in length, interſected by three apartments with their walls; the two on the ſide of the redoubt, as not explored, were not definable; one was 10 feet in breadth; the other towards the exterior ſide, towards the counterſcarp of the ditch, was complete, and was 9 feet three inches by 7 feet 3. The walls on the inſide were covered with fine white plaſter, on which were painted ſtripes of black and red, ſome an inch broad, and ſome in lines. Theſe apartments contained a great quantity of fragments of Roman veſſels, indicating their having been diſcovered at a prior period, mutilated and thrown into the ſpot again with the incumbent earth and other rubbiſh. Among the fragments, I took up a ſmall ſilver denarius already deſcribed; alſo a middle braſs of the Higher Empire, which, by its colour, had evidently paſſed the fire: there was no poſſibility of decyphering the head, or of aſſigning it to any particular emperor.

The fragments of veſſels were of all ſhapes and ſizes, ſome of coarſe brown earth [2], near an inch thick; their ſections ſhewing the largeſt to have been at leaſt one foot and a half diameter; others of the fineſt earth; particularly the red coraline Samian pottery, conſiſting of the ornamented and plain; the former exhibiting ſoldiers with ſpears, lamps, and ſtars, which ſeemed, by their ſegments and bulging forms, to have been ſimilar to fig. 1 and 2, in Plate XXX. Fragments of platters, and ſmall veſſels of this quality, were in great numbers; necks of bottles and arms of large amphora were alſo diſcovered: on one of the latter, in my poſſeſſion, theſe letters, LARVS, are very perfectly ſtamped. Fragments of glaſs, and a carved cylindric piece of ivory an inch long.

Round the ſpot, and very contiguous to it, in the proceſs of the ditch, I diſcovered ſeveral obvious ſigns of urn-burial; urns, with aſhes compreſſed together by the incumbent ſoil, and of thin and ſlack-burnt earth; but near them no ſmaller veſſels to aſcertain the identity of their being Roman; or indeed ſufficient reaſon, from the fragments of the urns, to claſs them with the contents of the Roman interment above deſcribed. Whether prior or poſterior to it, I ſhall not determine.

About two hundred yards on the ſlope of the hill, which faces the town of Rocheſter, were ſituated ſeveral hundred of the ſmall barrows in cluſters; the chief part deſcribed in this work.

In the year 1783, I received information from Canterbury that part of an eminence, on which was ſituated an orchard, to the South-eaſt of the Don John, or Dane John-hill, near the Riding-gate, through which the Watling-ſtreet went in a ſtraight line to Dover, had fallen down by the froſt; when diſcovery was made of antient earthen ware [3], which contained burnt bones. Conſidering this ſpot to have been the burial-place of the Romans ſo often ſought for by Antiquaries, I viſited it, in the year following, in May, and evidently diſcerned the impreſſion of the urn and one of the veſſels ſituated on a ſtratum of wood aſhes, about a foot above the native ſoil, over which was thrown the

[1] See Plate XXVIII. N° 2. fig. 1.
[2] See Plate XXVIII deſcribed.
[3] See Plate XXVIII.

bank

bank of dark factitious ſoil, blended with Roman potſherds, fragments of Roman brick, oiſter-ſhells, and animal bones.

Having procured a labourer, I found, cloſe to the other veſſels, another about 7 inches in height, of a conic form, of ordinary brown earth, and which contained the bones of a cock, diſcernible by the bone of the leg, and the one which entered the horn of the ſpur [1].

The ſepulchral veſſels, I ſhould hope, would ſpeak beyond conjecture in favour of the people to whom they are attributed. The ſpot where they were found is near the principal highway of the Roman city; and every criterion in reſpect to the veſſels themſelves equal the beſt demonſtration.

The Roman ſtations which I have viſited have uniformly produced ſpecimens of the pottery which *Plate* XXVIII. has deſcribed; and which, in my opinion, leaves no doubt of the authenticity of their Roman claim. Subſequent buildings, the repeated changes and conſtant moving of the neighbouring ſoil, and which has been occupied in ſucceeding times, appear to have obliterated, in a great meaſure, the remains of Roman interment. Caſual diſcoveries are doubtleſs often made; but as no memorial ſimilar to the elevated barrows found on moſt of our waſte-lands has left traces of theſe depoſits, it is only chance, or great labour in the purſuit, which can afford a critical diſcovery of them.

Quidquid ſub terrâ eſt in apricum proferet ætas is a difficult taſk for the Antiquary; but it is only through theſe means that conjecture can be removed, and this kind of ſtudy rendered reſpectable and ſecure.

[1] Socrates, when dying, turned to Crito, ſaying, "We owe a cock to Æſculapius; diſcharge that vow for me, and pray do not forget it." Quare Socrates, ut apud Platonem exitat, jam moriturus, teſtamento gallum Æſculapio legat, ita ſapientiſſimus vir innuens, de lucis uſuram, cujus eſt gallus nimeius, hoc eſt vitam divinæ bonitati omnium morborum curatrici, quam Æſculapius deſignat quæque divinæ providentiæ; ab Apolline ad umbratæ eſt proles, reſtituere, aqua et mutuato acceperat. Vincentius Chartarius, tranſlated by Antonio Verderius. Im. Deor. a curious and ſcarce book, p. 59. Kirchman ſays the Romans buried cocks, p. 628.

SUPPLE

SUPPLE ET AVITA USU, SI POTES ASSEQUERE.

I SHALL here aſſemble a few facts, which the Antiquary will not fail to apply to the funeral cuſtoms of the Romans. To eſtabliſh truth by obvious analogy, I have alſo introduced ſome of the moſt curious ſpecimens of ſimilar relics found on one of their provincial ſtations on the Continent. Their burial-places in this kingdom are very rarely diſcovered from an obſervation already made, owing to their cuſtom of interring the dead at no great diſtance from their ſtations by the ſide of the public-road, and in ſuch ſituations as have been occupied by a ſucceeding people to modern times. Their principal towns and cities are the actual reſidence of the preſent generation; hence, through the various changes of different people and different cuſtoms, their traces have been long deſtroyed; and it is now only to accident we are indebted for the few remains which this country has preſerved.

I have more particularly been inclined to introduce a few ſpecimens of the Roman graves found on the Continent, to demonſtrate the undoubted proof of coincidence; they will always ſerve as unerring guides to point out the criterion of theſe antient remains; and, as ſeveral of the urns have on them Roman inſcriptions, their forms and peculiarities will always produce an indubitable authority.

PLATE XXIX.

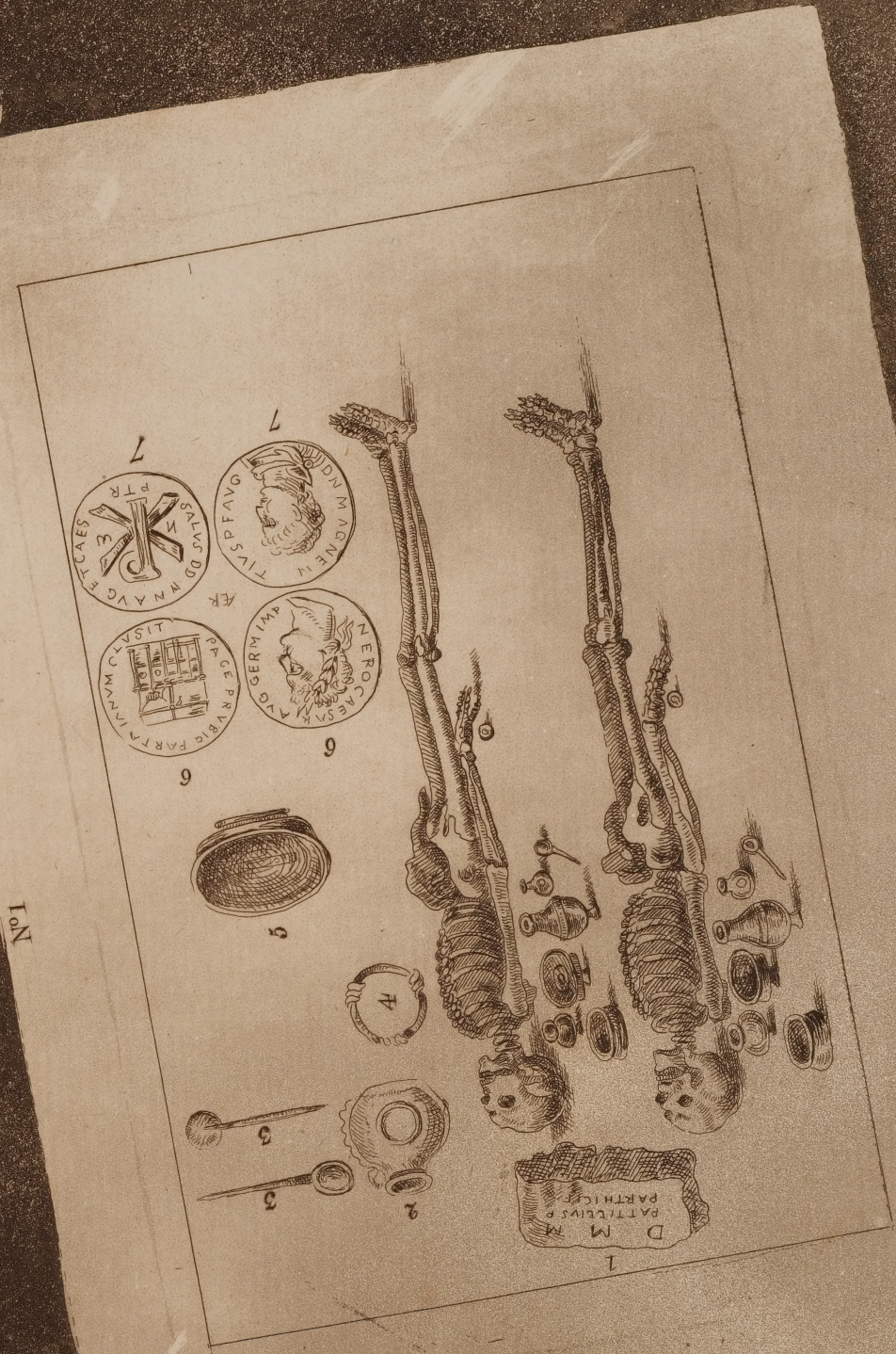
N° 1. Is a copy from a bad engraving of Petavius[1]; it exhibits a Roman interment of the body, accompanied with the ſame ceremonies as are uſually found with the urn which contained the aſhes; and a ſtriking proof that the ſame veſſels which accompanied cremation were depoſited with the body buried entire. The author ſays,

" Alia iſtaque prægrandia oſſa cum lapide ferculis cumque numiſmatis et Brachiali Æneis arena obruta in Johannis Amalrici Franciorum exercituum

[1] Paulus Petavius. In Franc. curia, conſil. vet. Numm. ΓΝΩΡΙCΜΑ. Pariſiis, MDCX.

N°2

N°3



N°1

cenſitoris ædibus, quæ pars veteris domus Andegavenſium comitum fuere, quaſque ille Pariſius in vico Textrinario a fundamentis reparabat. Anno hoc DNI MDCXII. reperta ſunt."

Fig. 1. A ſtone at the head. One foot long, and half a foot broad; the D. M. M. Dis manibus, memoriæ, and the inſcription ſhow its Roman claim.

Fig. 2. A glaſs veſſel, called a lacrymal urn by Petavius.

Fig. 3. The interior and exterior ſide of a ſpoon; "Minutum cochlear corneum, quo exceptæ lachrymæ in ampullam mittebantur." It is from this deſcription that theſe veſſels have been probably conſidered as depoſitaries for the tears. The ſize of the ſpoons he has not mentioned, but their being of horn is not probable: this ſubſtance ſoon periſhes in the earth; they might have been of ivory. Spoons are not uncommonly found in Roman graves; and a very ſmall one of braſs has been found in a barrow at Sibertſwold, in the poſſeſſion of Mr. Fauſſett, but too low down to be Roman. Their lacrymal uſes are very doubtful. "In ignem poſita eſt fletur[1]" has determined Antiquaries to contrive veſſels for this purpoſe, and ſpoons to catch the tears. The Romans were whimſical enough to adopt this cuſtom; but I ſtill contend there is no authority for it in any writer to apply theſe veſſels to ſuch purpoſes. Many ſepulchral veſſels I conceive to have contained milk, which the antients conſidered as congenial to the nutriment of the manes; as ſuch, with milk, the ſpoons may have been of ſervice. "Ideo lactis et ſanguinis mentio facta eſt, quia affirmantur animæ lactæ et ſanguine delectari;" alſo, "Bene animam lacte et ſanguine dicit elicitam ad tumulum. Lacte namque nutritur corpus poſt animæ conjunctionem, et anima ſine ſanguine nuſquam eſt, quo effuſo recedit[2]." When the ſacrifices to the *inferiæ* were in a great meaſure interdicted or reſtrained, the cuſtom of depoſiting with the dead unguents, milk, beans, and lettuce, moſt probably ſupplied the place.

Fig. 4. A braſs *armilla*; on the great bone of the arm.

Fig. 5. A Samian red veſſel[3], with this inſcription of the maker, SECANDI W.

Fig. 6. Braſs coins near the right hand; NERO CAESAR AVG. GERM. IMP. reverſe, PACE PRVBIQ. PARTA IANVM CLVSIT.; fig. 7. D. N. MAGNENTIVS PF. AVG.; reverſe, SALVS DD. NN. VVG. ET CAES. The monogram of Chriſt. X. P.

The other veſſels, being of common earth, are not deſcribed.

N° 2. From the common-place-book of Lord Winchelſea. The veſſels are by a ſcale marked in the drawing.

[1] Ovidius i. de Ponto Eleg. 10.

[2] Servius. Debitâ ſparges lacrymâ favillam
Vatis amici. Hor. Od. 6. lib. ii.
Miſta bibunt molles lacrymis unguenta favillæ. Ovid. 3 Faſt.
——— felix bibat urna liquores
Et lacrymas. Statius, l. iii.
Theſe paſſages ſimply imply tears ſhed on the aſhes.

[3] Theſe veſſels appear to have been the peculiar workmanſhip of the Romans; and, from their neatneſs and beauty, moſt probably made in the Roman empire, and tranſported with the troops by occaſional ſupplies. See Archæologia, p. 121, a paper of Mr. Jacob, on the red Roman earthen ware, from the Pan-pudding rock, where a Roman veſſel, which contained this ware, had foundered. Several of theſe pateræ I have in my poſſeſſion from the ſpot.

This burial-place was diſcovered at a place called Grove, in the pariſh of Boxley, near Maidſtone and Chatham, in Kent, July 18, 1721, about four miles from the latter. The hill of Boxley commands a great portion of the country near the coaſt; and from its bold and high ſituation would be well adapted to a ſpeculatorium.

They were found about four feet from the ſurface, and in the poſition repreſented in the drawing.

There were two depoſits of theſe veſſels, almoſt ſimilar in number and ſize; one of the largeſt contained a ſmall glaſs phial; both the large veſſels contained human bones, which had paſſed the fire.

Fig. A. Contained aſhes; and on one ſide was depoſited

Fig. F. which the Antiquaries of thoſe days fancied into lacrymal bottles; and which the Earl ſays *was ſtopped with a cork very ſound and freſh, with ſome ſigns of oil, or the like, which had become dry, and of the colour of an oak wainſcot.*

Fig. B. A red poliſhed patera, empty; maker's name, ACRIMINI.

Fig. C. Of the ſame earth.

Fig. D. Contained an unctuous or bituminous matter; and conceived, probably through fancy, to have had an aromatic ſmell.

Fig. E. Contained earth, but no aſhes. A red patera.

With theſe veſſels were alſo found fig. 2. Plate XXX. which, by Lord Winchelſea's drawing, the poſition of the fragments, and other veſſels of a ſimilar nature, may produce a tolerably correct ſpecimen. Many other fragments of veſſels were alſo found; and from repeated diſcoveries of Roman pottery caſually thrown up, with coins of Hadrian, the ſpot evidently appears to have been a burial-place of the Romans.

N° 3. An urn[1] from a *tumulus* near the caſtle of Betho, at no great diſtance from *Tongres*[2], in the Biſhoprick of Liege. The *tumulus* was one of the largeſt kind;

[1] Among the antient Chriſtians the fiſh was frequently admitted into their ſepulchral ſymbols. The earthen lamps and other utenſils found in Chriſtian cemeteries evidence the fact. See Paulus Aringhius Roma Subterranea, p. 332. This author cites ſeveral paſſages from the antient fathers to prove the frequent uſe of the ſymbol, and has engraved a ſepulchral lamp with two fiſh upon it, and the X. P. the monogram of our Saviour; the fiſh much in the form of the urn. They were the ſigns of the faithful, in alluſion to the paſſage in the 13th chapter of St. Matthew. They were alſo baptiſmal ſigns. "Illi piſces intelligendi ſunt, qui confertim de fonte baptiſmi migrant ad Dominum." Bede, lib. 1. in Joh. c. 12; and the ſame on Luke: "Piſcis eſt fides inviſibilium vel propter aquam baptiſmi, vel quia de inviſibilibus locis capitur."

[2] Cæſar choſe this ſpot for a fortification in his wars againſt the Eburones, or people of Leige. The town takes its name from an antient caſtle: "Id caſtelli nomen eſt; hoc ferè eſt in mediis Eburonum finibus." Lib. vi. Atuatuca Tungrorum. The Tungri were the firſt people who paſſed the Rhine, and the braveſt among the German nations. The Roman army abundantly recruited from them; and they ſerved in moſt of the territories of the Empire. Several inſcriptions have been found in Britain commemorating the Tungrian cohorts.

Pliny mentions this town as famous for its chalibeate waters: he ſays it is purgative, a cure for tertian agues and *the ſtone*. "Tungri civitas Galliæ fontem habet—purgat hic corpora; tertianas febres diſcubit calculorumque vitia. Lib. xxi. cap. 11. I muſt here beg to make a ſhort digreſſion in favour of this antient town, in the ſupport of old Pliny's aſſertion, that the waters of this place are of a renowned medical quality. Father Harduin, Pliny's commentator, and indeed the moſt excentric commentator on all the antients, ſays that Pliny's Tungri is aquæ Spadanæ, the waters of Spa. His aſſertion will not require much trouble to confute, as well as many other aſſertions of reputed authors. The ſteely quality of the Tungrian waters are highly extolled by the younger Pliny in his 31ſt book; where he

ſays

kind; and what renders the circumſtance extraordinary is, that in the neighbourhood the burial-places of the Romans are numerous, and have been often explored, exhibiting incidental relics, which greatly differ. If an urn, there are generally other veſſels found near it; and if the body is inhumated, it is generally ſurrounded with ſimilar veſſels. The inſcription is on both ſides:

POLITICVS ALBINIAE,
KARISSIME SVAE.

and doubtleſs Roman.

This drawing was ſent me in the courſe of my correſpondence with the Abbé Van Muyſſen, of Tongres, in September, 1783; of whoſe repeated favours I am happy to acknowledge a grateful ſenſe.

In the year 1773, paſſing through this country from Maeſtrich, on a long excurſion into the heart of Germany, I was often amuſed with many antient veſtigia, barrows, and Roman roads, on which I frequently ſtopped to make obſervations. Approaching Tongres, caſting my eye on many fragments of Roman pottery in a valley through which the road paſſed, at no great diſtance from the town, I was determined to enquire, on my arrival, if any perſon in the town had a taſte for collecting ſimilar relics; and in a ſhort time I was conducted to the houſe of the Abbé. His cabinet conſiſts of a fine collection of coins, and a great variety of the Roman ſupellex.

After the enumeration of the ſpecimens of Roman pottery found in ſepulchres, and which will admit of a juſt inference to ſimilar remains in this

ſays the ſick and wounded, Romans and Gauls, made uſe of them, for their wounds and their baths, as well as to drink them, being highly ſalutary in many diſeaſes. Ludovico Guicciardino has written copiouſly on the ſubject, but equally unſatisfactory. Now the fact is, that, from the ruins of the old town, the ſource of the antient ſprings being cloſed up and loſt, a freſh diſcharge was made at ſome diſtance; and the ſame property as deſcribed by theſe antient venerable writers has been elaborately atteſted by ſkilful phyſicians.

An old poet, probably of the town, has written theſe lines on its medicinal properties, and his panegyric is found not to be exaggerated:

Quem ferruginei fert Plinius eſſe ſaporis,
Fons hic ſaxifragus febrifuguſque ſalit.
Renibus et ſtomacho, ſpleni jecorique medetur
Pellere ſcorbutum natus ab ore malum.
Lotio vulneribus medicina eſt optima foris:
Potioque interior certa medela ſimul.
Contra pallentes tuta eſt medicina colores,
Et ſuppreſſa ſuis menſtrua ſolvit aquis.
Quoſlibet obſtructos ventos et pellit humores:
Hippocondriacos ſic juvat ille viros, &c.

Through reſpect to this old town, and not to admit of the impoſition of authors, who may in all probability have had their views in decrying the veracity of Pliny, on the ſalubrity of its waters, the better to uphold the celebrity of thoſe of Spa, I ſhall briefly alledge, that thirty-one phyſicians, actually aſſembled at Tongres, on the 24th of Auguſt, 1700, to analyze the ſpring, and to enquire into the aſſertion of Pliny; and their atteſtations, with ſeveral others, have been recorded. Dr. Bremael has deſcribed their medicinal qualities in an accurate and comprehenſive light. M. Philip Gerinx, chief phyſician and chemiſt to Prince Erneſt of Bavaria, Biſhop of Leige, has alſo written a book on the ſame ſubject. In ſhort, the efficacy of this chalybeat is conſidered of a higher degree of excellence to that of Spa; much more agreeable to the palate; and the ſituation of the town, though not ſo diverſified with picturеſque ſcenery, is more open and ſalutary, as being leſs ſubject to humid exhalations. Were Tongres to be frequented by a few Engliſh who travel for the actual purpoſe of reſtoration of health, and not for the diſſipation of play and the other amuſements of Spa, it would in a ſhort time increaſe in popularity, and the ſuperior excellence of its mineral ſprings be more known to the world.

country, a brief deſcription of his diſcoveries may probably be well accepted by the antiquarian reader.

PLATE XXX.

Fig. 1. A Roman veſſel [1] of a fine poliſhed red earth; the ornaments in relief. From Offulkin, a little village at a ſmall diſtance from Tongres, which has produced great numbers of ſepulchral veſſels of various kinds; the ſhape, ſize, and workmanſhip perfectly ſimilar to many veſſels and fragments of pottery diſcovered on the Roman ſtations in our iſland.

The various enquiries which I have made, and the peruſal of almoſt all our writers on antiquity, not proving ſatisfactory, I thought it might be poſſible to authenticate, with a greater degree of certainty, the Roman burial-places, and at the ſame time to draw an unerring line between our Roman and Britiſh barrows, to reſort to ſimilar diſcoveries on the Continent. My correſpondence with the Abbé Van Muyſſen, of Tongres, being ſufficiently ſatisfactory, I have therefore ſelected the beſt ſpecimens which he has tranſmitted me.

That part of the correſpondence which will explain where the Roman burial-places are ſituated, as alſo produce a fair analogy with thoſe in this kingdom, I ſhall here tranſcribe.

Having remarked to him, that in the courſe of having opened many of our largeſt barrows, which produced but few urns, and unlike the Roman, and which inclined me to ſuppoſe they were leſs productive than the ſmaller, he thus corroborated my opinion: "Your remarks are juſt on theſe *tumuli:* the large ones, which are detached, contain few or no urns; that which is ſituated near the caſtle of Betho only produced the one in the form of a fiſh [2]. The great quantity of urns and other veſſels are found on our hills or grounds little elevated above the plain, and without circular mounds of earth over them, in conſequence of our lands having been cultivated and levelled from the remoteſt period, and proved by that of Yſerenborn, or the ſteely ſpring applauded by Pliny, Coningheym, or the royal-palace, Savelberg, or Sandy-hill, all which have doubtleſs been uſed as antient cemeteries. I alſo confeſs, that diſcoveries of this nature have been made on plains, but not often; among ſimilar reſearches, ſepulchres of a different kind have been found on the declivity of hills, but not on the heights; thoſe of the men conſiſt of fourteen great and long red tiles, in the following diſpoſition: four are perpendicularly placed on each ſide of the ſkeleton; four horizontally, which ſupport the former; the thirteenth at the feet; and the fourteenth at the head; in which poſition is generally found a veſſel, in the ſhape of one uſed for drinking, about a palm in height. I am inclined to think this kind of ſepulture ſhould be affixed to the antient Gauls. If the body was ſmall, the number of tiles diminiſhed in proportion."

[1] The ornament of a bird on this veſſel appears to be that of a crow. If ſacrificial, the veſſel may have been ſacred to Apollo.

[2] Plate XXIX. N° 3.

On

1

2

3

4

5

D. 1792.

N°1.

N°2.

On the receipt of another letter he was ſo obliging to add, " Concerning the places where urns have been found, the hill, called Yſernborn, has been the moſt productive. Urns, veſſels, and other funeral inſtruments, have been, from time to time, diſcovered there in great numbers: Coninxheym, near the antient walls of Tongres; the hill near St. Antony, without the gate of Maſtrhicht, where it joins the field of the convent of St. Agnes; at Offulken, a little village at a ſhort diſtance from Tongres, where the ſepulchral urns are frequently found, though not ſo numerous, yet more beautiful, and in general decorated with a variety of ornaments; ſome with figures of men combating beaſts; others with gladiators and idols; others adorned with foilage; ſome plain; ſome ſtiriated; but moſtly all of the beautifully poliſhed red earth.

Fig. 2. Fragment of the decorated red Samian veſſels of the Romans, which I diſcovered at Mancheſter[1], near the Caſtle-field, the Roman Manounium in the purſuit of the burial-place, and which appears to have been of the ſame nature as fig. 1. and 5. This fragment is extremely curious, as it exhibits the offering of a Roman to Apollo; the dreſs appears to be that of an emperor, or a perſon above the rank of a common ſoldier. This ſubject, compared with a variety of other ſpecimens, inclines me to believe that theſe veſſels were ſacred to ſacrificial[2] and funeral purpoſes, and not fabricated for the uſes of domeſtic life. With theſe fragments an immenſe quantity of other fragments of pottery were diſcovered, and other relics, teſſellated pavement, and iron inſtruments; coins alſo have been found; one of large bronze of Hadrian, which a labourer had procured from the ſpot which I occaſionally viſited.

Fig. 3. Another fragment of ſimilar pottery; an Etruſcan vaſe, evidently of the high workmanſhip and ſacrificial, with the hind part of a horſe in relief; from the ſame ſpot.

Fig. 4. Similar fragment from the ſame ſpot; the figure of Pan.

Fig. 5. The laciniated veſſel deſcribed in the Earl of Winchelſea's manuſcript; from the ſtag and hounds emboſſed upon it. This veſſel may be conſidered as ſacred to Diana, and to whom the Romans ſacrificed at funerals.

PLATE XXXI.

IN this plate are indiſcriminately ſelected the ſepulchral veſſels of the Romans found in the neighbourhood of Tongres; they are applied as near as poſſible to the order in which they are uſually diſcovered. They are drawn by a ſcale of inches at the bottom of the Plate.

N° 1. Fig. 1. Red veſſel of coarſe earth.

Fig. 2. Small ampulla, uſually found in urns; and by ſome writers ſuppoſed to contain lachrymal offerings.

[1] See the Hiſtory of Mr. Whittaker.

[2] There is no Roman ſtation in Britain, or in any part of Europe, but exhibits ſpecimens of theſe veſſels; and, wherever found, they may be naturally deemed a criterion of the people.

Fig. 3. A ſmall Capeduncula; of a light reddiſh brown earth.
Fig. 4. A veſſel, by the Romans called Obba; of dark brown earth.
Fig. 5. Lamp of light grey earth.
Fig. 6. Veſſel of light blue-grey earth, with the initials S. C. I.

N° 2. fig. 1. Urn [1]; of light blue-grey earth.
Fig. 2. Glaſs phial.
Fig. 3. Fine coraline red earth.
Fig. 4. Purple, red, or dirty lake-coloured earth.
Fig. 5. Reddiſh brown earth.
Fig. 6. Light brown earth.

PLATE XXXII.

N° 1. fig. 1. Dark brown earth.
Fig. 2. Red earth; the head [2] drawn with white.
Fig. 3. Dark brown earth; with three animals.
Fig. 4. Reddiſh brown earth [3].
Fig. 5. Light red-brown earth.
Fig. 6. Very dark brown earth; letters and ornament yellowiſh brown, and relieved with a lighter tint.
Fig. 7. Fine red coraline ware; foliage of the ſame.

[1] The Romans generally appear to have had a peculiar form for their veſſels adapted for their funeral ceremonies. Many of their urns are ſo extremely narrow at their baſe as to prevent their ſtanding unſupported; an apparent evidence they were deſigned for laying in the ground. The ſmall glaſs and phials found in urns indicate the ſame purpoſe.

[2] The head of Pan, the moſt celebrated of the Mythic deities; the great archetype of nature. "Hæc ejus in currendo velocitas, celerimum mundi motum innuit, nam hic Deus rerum univerſitatem ſignificat; ΠΑΝ enim omne ſonat." Chartarius Imag. Deor. p. 91. In the Hymns of Orpheus, under the term διπερωΐα, or two-horned, Pan is called the ſoul of the world. Horns are the earlieſt emblems of power; the Sacred Hiſtory has frequent alluſions to this emblem: "the horn of might, of ſalvation, of defence." Human beings, from the earlieſt ages of the world, ſeemed to have uſed them in battle. They were probably put on by captains and leaders of armies, to appear more tremendous and impoſing to the enemy. "And Gedekiah, the ſon of Chenaanah, made him horns of iron: and he ſaid, thus ſaith the Lord, with theſe ſhalt thou puſh the Syrians, until thou have conſumed them." 1 Kings, c. xxii. v. 11. David, in his trouble, invoking the Lord, alludes to warriors armed in this manner: "Many oxen are come about me; fat bulls of Baſan cloſe me in on every ſide." Pſ. xxii. v. 12. Bacchus, the great Scythian leader, was typified under this emblem. The rays of light emanating from the head of Moſes have been tranſlated, by Rabbi Kimchi, into horns. R. Salomon explains קרניתהור cornua magnificentiæ. Alexander, who ſtyled himſelf the ſon of Jupiter Ammon, had horns on his coins. See alſo the coins of Lyſimacus.

——— nemoraſque regna
Cornigeri Jovis. Silius Italicus, lib. 3.

And again,

Exin Cornigeri veneratus numinis aras
Captivis onerat donis.

I have curſorily thrown theſe ſelections together only to ſhew in what manner the Romans have tranſlated this ſublime deity, in the antient Mythology, into the moſt abſurd and ridiculous worſhip.

[3] Tintinnabulum, or little bell; a votive relic to repel evil ſpirits. See an iron bell, Plate XX. fig. 4. found in a barrow.

Fig. 8.

N°1.

2.

Fig. 8. Light yellow earth.
Fig. 9. Light red, relieved with white lines.

N° 2. fig. 1. Dark brown earth.
Fig. 2. Dark blue earth.
Fig. 3. Bright and full red earth, with black lines.
Fig. 4. Light brown earth.

STAMPS ON THE VESSELS.

Theſe ſtamps are ſuppoſed to be the potters names; they are always found on thoſe of the fine red earth on the Continent, as well as in this country. Thoſe in the neighbourhood of Tongres, which have been ſent me, are the following: MAL. PLAC. ODVR. C. M. GVMVZ. SILVI OF. OPVL. PORTIS. LVCAIZ. AM'O F. CAVLAS. FESTVSIO. CLAMISSA. AM. INIIACVS. Theſe are ſtamped on the bottom of the veſſels and platters.

Other veſſels of the Romans doubtleſs are often ſtamped; but this is chiefly on thoſe of a larger kind, on the rims and handles, and with a much larger kind of letter; this earth is alſo peculiar in its nature, of a light dirty yellow, and which appears to have been produced from Italy.

Among other relics, apparently from tombs, in the Abbé Van Muyſſen's collection, are handles of ſwords; one with a lion's head upon it; bracelets of gold and bronze; two of gold enamelled, enriched with pearls, and enchaſed with engraved ſtones; head of lances and ſpears; enamelled claſps; gold, ſilver, and bronze rings; buckles and *fibulæ*, of bronze; variety of bronze keys, and one the nuptial ring key, not uncommon; ſtiles, in ivory, bronze, and in various ſhapes; enamelled buttons, one of gold, another of ſilver, others of ivory and bronze; pins of ſilver and bronze; needles and thimbles of bronze; handles of knives of various ſhapes, one of ivory in the form of a ſtag's foot; *Spoons* of bronze, and one of a ſingular ſhape of ſilver; and one of ivory, which the Abbé believes to have been uſed by the preficæ at funerals to introduce the tears into the phials.

Many inſtruments and attributes of Roman deities: the thyrſus of Bacchus; ſilver ſiccle, ſacred to Ceres; ſerpent; hatchet; ſcales; votive ſmall ſceptre and various ſimilar relics; many engraved ſtones, and ſome of good workmanſhip, which the Abbé ſent me impreſſions of.

Among a variety of diſcoveries of *penates* and emblematic relics, the Abbé ſent me a ſingular drawing of a bronze in relief, which he conſiders of great curioſity, and which he believes to be the head and dreſs of an archdruid.

PLATE XXXIII.

SPEARS OF BRASS AND ARROW-HEADS OF FLINT FROM TUMULI.

SEVERAL ſpecimens of arms have been ſelected in this plate to connect thoſe that are demonſtratively applied to a barbarous people with thoſe which have been found in our detached and large barrows. From the known fact, that ſimilar arrow-heads as are found in our antient ſepulchres are uſed at this day by the barbarous natives of the globe, it is a natural and reaſonable inference that they were uſed by a barbarous people who were, at a certain period, the inhabitants of this iſland.

Admitting this argument, which common ſenſe muſt aſſent to, the reader may expand his thoughts on the period in which theſe barrows were raiſed. If he ſhould be inclined to ſuppoſe theſe arms were Celtic, they may have exceeded the period of the arrival of the Belgæ, who paſſed into the South of Britain about 300 years before Chriſt [1], and who are ſuppoſed to have driven the Celtæ, or other barbarous clans, to the remote and diſtant parts of the iſland, to the Weſt and to the North.

The braſs arms in this plate, found in a large detached barrow in Dorſetſhire, will probably connect the ſimilar ſpecimens, frequently found in this iſland and in Ireland, to a kindred people. Their workmanſhip, in ſome reſpects, are not greatly differing from the arrow and ſpear-heads of flint or ſtone, particularly the part connected to the ſhaft; and the fact of their being found in ſimilar large barrows to thoſe in which the arrow-heads of flint were diſcovered, evince a period of time at no great diſtance; and it will therefore remain for diſcuſſion, whether they are to be aſſigned to the progreſs of art among a barbarous people, or to a foreign people their ſucceſſors by conqueſt.

Fig. 3. Exhibits a unique relic found with braſs arms in a barrow; the ornamental marks upon it are evidences that they muſt have been produced by a ſtamp or milling inſtrument; and this period could not have followed the immediate progreſſion of art from the arrow-head of flint to the ſpear-head of braſs depoſited with this relic; the natural implication muſt then follow, that a more powerful people, advanced in arts and warlike ſcience, had followed the barbarous inhabitants; and, with the concurrence of hiſtory, we may be induced to repreſent the Belgæ as the real claimants of theſe ſepulchral relics.

The application of the braſs arms, found in our barrows, to any particular inhabitants of this country, has been conſidered of ſome importance to aſcertain its antient colonization; and although the fact may not be aſcertained to a deciſion, we may approach it ſufficiently near to leave conjecture at ſome diſtance.; Cæſar may be cited with effect, and his authority received without any evaſion. The braſs which the Britons uſe, he ſays, is imported; and the iron found on the ſea-coaſt: "in maritimus ferrum; ſed ejus exigua eſt copia; ære utuntur importato [2]." Iron, he obſerves, though in ſmall quantity, was uſed at this period by the Britons; it might therefore be a natural concluſion to believe the miſſile arms were chiefly braſs; and ſuch in all probability were the arms of

[1] Gottiſ. p. 187.

[2] De Bello Gallico, lib. v.

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D. 1792.

the Gauls. But the four thouſand chariots, uſed by Caſſivellaun againſt Cæſar, ſeem to atteſt the uſe of iron; and it would be ridiculous to ſuppoſe that this uſeful and powerful metal was not adapted to this purpoſe. But it remains to ſhew whether braſs arms, ſuch as ſpears and ſwords, were peculiar to the Gauls and Britons. It ſeems a truth, that the Belgæ incorporated themſelves with the Celts in Gaul; and, if we can ſhew that the Belgæ or Scythæ were, at an early period, in the habit of uſing braſs arms, it will follow, that the large barrows which have produced them muſt apply to a period before the final ſubduction of the iſland by the Romans [1].

The preface of M. Gerard Schöning, at the head of his ſecond volume of the Hiſtory of the Kings of Norway, by Snorro, aſſerts, that in 1776, by the order of Prince Frederic, of Danemark, the very antient tombs near Jægerſpris were opened, in which were found ſwords, hatchets, and hammers of a very hard ſtone, with their handles worked out of the ſame block, ſimilar to thoſe diſcovered in the Tſchouder-mines near Schlangenberg; with theſe laſt were found inſtruments of braſs, and no relics of iron; a natural concluſion was made that theſe tombs preceded the times when iron was in uſe. M. D'Hancarville, vol. I. p. 119, in his work on the Origin of the Arts of Greece, ſays, that at the time he reſided at Naples, there were diſcovered in a part of Lucania, formerly inhabited by the Oenetrian Pelaſgians, which hiſtory proves to have been a Scythian colony, tombs, in which were depoſited the heads of arrows with a ſword of ſtone. Theſe relics are now preſerved in the Britiſh Muſeum among the antiquities purchaſed of Sir William Hamilton, and which are memorials of thoſe antient people, from whom the Greeks, and all the Northern nations, received their funeral cuſtoms: the ſhape of their ſepulchres was taken from theſe people, with the ceremonies of encloſing thoſe things uſeful in this life, in the hope of their proving equally ſo in the other world. As the nature of theſe arms, found in the Oenetrian Pelaſgian tombs, precede the time of the Dactyli Idæi [2], who, according to the Arundelian marble, introduced iron into Greece, ſo theſe inſtruments, in the mines and tombs of the antient people of the North of Aſia and Europe, demonſtrate that the colonies, detatched from the latter to the former, preceded, by a time of very remote antiquity, thoſe ages which hiſtory has tranſmitted.

The proof that the antient Scythians uſed entirely braſs arms is obvious from Herodotus [3]; and, admitting the Belgæ to be of the ſame parental ſtock, the braſs

[1] See proofs of the large barrows being erected antecedent to this period. *Argument and Hiſtoric Relation.*

[2] So called from Mount Ida, where they ſettled. See Diodorus Siculus, lib. v. Primi ergo, quorum ſanè memoria apud nos venit, Cretæ Incolæ, Idæi Dactyli, Ἰδαῖοι Δάκτυλοι, fuere ad montem Idam habitantes.

[3] Lib. IV. The paſſage I have already publiſhed in my ſecond Diſſertation on the Celts, and other braſs arms of the antients, found in this iſland. I ſhall once more tranſcribe it for preſent elucidation: "Between the river Boriſthenes and Hypanis, there is a place called Exampus; in which place there is a copper veſſel, ſix times larger than a ſimilar veſſel at the mouth of the Euxine ſea; which was conſecrated by Pauſanias, ſon of *Cleombrotus*; it contains about ſix thouſand four hundred gallons, and ſix inches in thickneſs. The inhabitants of thoſe parts ſay, that it was made from the HEADS OF ARROWS OR SPEARS of the Scythians; that Ariantus, king of Scythia, being deſirous of knowing the number of his ſubjects, demanded that every Scythian ſhould, on pain of death, bring him the POINT OF AN ARROW OR SPEAR." This extract is ſufficient to prove that the Scythians were in the uſe of braſs arms.

arms will then be found among the Belgic Gauls of Britain. The facility of caſting theſe weapons, for they all appear to be ſo fabricated, would, in the moſt expeditious manner, arm an immenſe body of men; and, unleſs the neceſſary conveniencies of forges and other operoſe arts to complete miſſile weapons of iron were at hand, it is very natural to ſuppoſe, notwithſtanding the preference of iron, that braſs arms would become of general uſe, till ſuch conveniencies had taken place. As to a belief that theſe arms were Roman, it will be neceſſary to advance ſome remarks to combat the opinion, which an Antiquary, perhaps, will not ſtand in need of.

When Heſiod [1], Homer [2], or Virgil [3], are cited to prove that braſs arms were uſed by the antients, poetical imagination muſt not be admitted into hiſtory; they only mean to inform us, that the antient Greeks and early Romans uſed ſuch arms: their aſſertions do not apply to the Greeks in Solon's time, or to the Romans in the days of Virgil; in proof of which we have Greek and Roman hiſtory. There is no paſſage in Pliny which atteſts the uſe of braſs arms by the antient Romans, and which would not have eſcaped him had this been a general uſe. On the contrary, there is a ſtriking paſſage that particularizes the interdiction of iron [4] after the expulſion of the kings, in the articles of peace of King Porſena to the people of Rome; ſetting forth, that iron ſhould be only uſed in the tillage of ground, and which evinces its general uſe. He alſo ſays, that braſs was held ſacred by ſome nations, and probably therefore preferred to iron.

The fact, however, will, in all probability, be found in the following remark. When Homer mentions braſs arms, he means to infer an early period of time; and, as to the uſe of iron by the Greeks, we may ſafely ſtate it to be much antecedent to the time of Solon, 559 years before Chriſt, when the Greeks were ſufficiently refined to adopt the general uſe of iron [5].

The fiction evidently portrayed in the Iliad muſt lead every natural commentator to conceive that Homer was not portraying the cuſtoms of his own æra; and the exquiſite ſtructure and language of the poem proves the age in which he flouriſhed, which, by the moſt probable conjecture, was 907 years before Chriſt, to have been equally refined in the arts, as well as in all other polite attainments. It is a natural concluſion, therefore, to ſuppoſe iron was in general uſe at this period, which will alſo agree with many paſſages in Sacred Teſtimony, among a poliſhed people, and hence be handed down to the Romans. Therefore, when the Romans entered Britain, there can be no doubt but they were armed with iron.

The Scythians peopled Germany, Scandinavia, and a great part of Gaul, about 500 years before Chriſt; and the Belgæ of the ſame ſtock entered Britain and

[1] Τοις δ' ην καλκεα μῦ τ'οικεα, καλκειοι δε τε οικοι
Χαλκω δεργαζονῖο· μελας δεκη εστε σιδηρος. Εργα και Ἡμεραι.
This paſſage only proves that braſs was uſed before iron.

[2] Ανδροκλος, λαπαρης δε διηλασε ΧΑΛΚΕΟΝ εγχος· ΙΛ. Π.

[3] Æratæque micant peltæ, micat æreus enſis. Æn. VII. v. 743.

[4] Lib. 34. cap. XIV.

[5] See the Abbé Winkelman, Hiſtoire de l'Art de l'Antiquité; who proves that the art of ſculpture was at its achmé in Solon's time.

Ireland about 300. This coincidence with hiſtory, and the ſuggeſtions of the claſſic poets, will date our large ſepulchral ſtructures of earth, in which the braſs arms are uſually found, at leaſt to two centuries before the Chriſtian æra.

Though Wormius[1] aſſerts that the Danes made their ſwords, ſpurs, and arrow-points, of braſs, ſuch authority will not apply to the braſs arms found in places where the Danes never came; and the only inference which can be drawn from this aſſertion is, that the Danes[2] uſed braſs arms as well as other nations.

It has been already ſuggeſted that the Danes, from the nature of their inroads into Britain, and from their ſudden converſion to Chriſtianity on their conqueſt of the iſland, would not have adopted ſuch a general cuſtom of interment on our waſte-lands, as we find the remains of at this day, and where the braſs arms have been occaſionally diſcovered; it will be therefore more reaſonable to refer theſe arms to the early inhabitants, and of courſe decidedly aſcribe the barrows to the ſame people; the Roman claim having been already proved to be totally out of the queſtion, no intermediate argument can be admitted.

PLATE XXXIII.

Fig. 1. The HEAD OF A SPEAR or lance of braſs. It was in the poſſeſſion of the late Colonel Drax, and found in a barrow on the Downs of Dorſetſhire, with an entire ſkeleton, under his inſpection. The end, when perfect, was inciſted into wood, and, from other ſimilar ſpecimens, appears to have been faſtened with rivets, and with thongs to the ſhaft. On comparing this weapon with the Iriſh *ſcians*, daggers, or knives, found in the bogs in Ireland, there ſeems to be a great ſimilarity; the end may have been riveted to a handle, which would have anſwered this purpoſe; and as the braſs ſpear-heads differ ſo much in form, being obviouſly defined as ſuch with ſockets, I rather incline to the latter belief.

Fig. 2. A fragment of a ſmaller ſpear-head of braſs, found in the ſame barrow with fig. 1. There is a groove, departing from the point in an angle, and extending to the ſhoulder, in both theſe ſpecimens; and which proves a ſtriking ſimilarity with others found in various parts of Britain and Ireland.

Fig. 3. Fragments of an ornament of very thin copper or braſs gilt, found in the barrow with fig. 1. and 2. Although the arms indicate a high period of antiquity, and which are generally received as ſuch, the ornamental marks on this relic, compared with others evidently of a period as low as the ſixth and ſeventh centuries, evince a poſterior date than is uſually underſtood when ſuch arms are found in our barrows; and the concurring fact of the interment of the body unburnt ſhould ſeem to be an addition of argument againſt the

[1] Mon. Dan. p. 48, 49. There is a good ſpecimen of Daniſh braſs weapons to be found in Wogen's Alterthumer Der Obotriten. They have all Runic characters of deities of the ſeventh century upon them, and differ in ſhape in the moſt ſtriking manner from thoſe the ſubject of this diſcuſſion. There are nine ſpecimens. The author calls the ſpears *ſacrificing knives*.

[2] On a critical inveſtigation, this aſſertion will be found to apply to a period not higher than the eighth or ninth century.

very

very remote antiquity of the ſepulchre; yet on comparing theſe ſpear-heads with others of ſtone and flint, of ſimilar ſhape and diſcriminating peculiarities, their earlier date ſeems to be atteſted.

Fig. 4. A SPEAR-HEAD OF BRASS [1], ſelected from ſeveral ſpecimens of the ſame kind, found in the bogs and other places in Ireland; the channel in the weapon is ſimilar to *fig.* 1. and 2. and appears to have been faſtened to the ſhaft in the ſame manner as *fig.* 1. The analogy is ſtriking, and will lead to inferences deduced from ſimilar diſcoveries in our barrows.

Fig. 5. ARROW-HEAD of flint found in a barrow [2]; in the poſſeſſion of Sir Joſeph Banks.

Fig. 6. ARROW-HEAD OF FLINT; ſize of the original; found in Ireland [3]. The peaſants call them elf-arrows, and frequently ſet them in ſilver, like the figure, and wear them on their necks as amulets againſt the AITHADH, or elf-ſhot. This is engraved to ſhew the analogy with FIG. 5.

Fig. 7. THE HEAD OF A JAVELIN, or dart, of a hard black ſtone, in the College Muſeum at Dublin; found in Ireland.

Fig. 8. SPEAR-HEAD OF FLINT; found in North America in the earth; in the poſſeſſion of Sir Joſeph Banks.

Fig. 9. ARROW HEAD, delicately chipped from a fragment of white tranſparent glaſs of the ſhip's company by the natives of Terra del Fuego, when Sir Joſeph Banks viſited thoſe parts.

Fig. 10. ARROW-HEAD OF FLINT; from Terra del Fuego; in the poſſeſſion of Sir Joſeph Banks.

[1] This ſpecimen is engraved from Plate XI. Collect. de Reb. Hibernicis, N° XIII. vol. IV. where the modern Iriſh name of theſe arms is compared with the Chaldee. *Laineach-catha.* לָנָך lanek, a ſpear. Roimhe, the Iriſh for a ſpear thrown at the enemy, from the Phœnician *rima,* to caſt; whence רמה rimahh, a lance; Greek, ῥομφαῖα, Arab. rumh. With the concurrence of the diſcovery of theſe braſs weapons and the etymon, their Eaſtern claim may poſſibly be eſtabliſhed; and whether *the affectation of common ſenſe* may apply them to the Celts or Belgic Gauls, inſtead of the Phœnician colony, this Eaſtern claim, without much labour of argument, could ſtill be proved.

[2] See Mr. Pennant's Tour, 1769, p. 139, 140. Arrow heads found in a barrow, which contained a coffin of flags, in which were three urns, and near two circles of ſtones. This barrow contained alſo a ſtone coffin made of flags, which encloſed a perfect human ſkeleton and a deer's horn. See arrow-heads of flint uſed as amulets, and of Druid origin, in note [4], p. 77. Herodotus, lib. vii. ſays, the Ethiopians under Xerxes, on his incurſion into Greece, had their arrows pointed with ſtone. The ſame people had clubs alſo armed with iron; and the ſhafts of their ſpears pointed with horn. It ſhould be remarked, that theſe barbarians, being incorporated with the army of Xerxes, will account for their iron weapons; thoſe of ſtone or horn were the characteriſtic marks of their recent barbariſm.

[3] Collect. de Rebus Hibernicis. Plate XI. fig. 2. See the deſcription of the elf-arrow, note [4], p. 77. Mr. Lluyd's obſervation on Wales, where he ſays they were certainly handed down from parents to children from the time of the Druids, who uſed them. Iron or braſs could not be always at hand for military uſes. Ammianus Marcellinus, lib. xxxi. ſays, the Huns, for want of metal, pointed their darts with bone; "quod procul miſſilibus telis, *acutis oſſibus* pro ſpicularum acumine arte mira coagmentatis, ſed diſtinctis:" This may be ſaid of any barbarous nation at this day. The ſame of the Dalmatians. Pauſſanias Atticis, lib. i. p. 37; or of the Germans and Gauls mentioned in Tacitus. They are evidences of a people not in the uſe of malleable metal; and it therefore implies, that, wherever theſe arms are found in barrows, they are inconteſtibly the relics of a primitive barbarous people, and preceding the æra of thoſe barrows in which braſs or iron arms are found.

GREAT

GREAT BARROWS.

FOR WHO TO DUMB FORGETFULNESS A PREY
THIS PLEASING ANXIOUS BEING E'ER RESIGN'D;
LEFT THE WARM PRECINCTS OF THE CHEARFUL DAY,
NOR CAST ONE LONGING, LING'RING LOOK BEHIND?

GRAY.

THE large barrows, ſituated on the moors and waſte-lands of this country, have engaged the attention of the curious and the learned; and ſome pains have been occaſionally beſtowed to affix a diſcriminative character to them. This diſcrimination has been conſidered of hiſtoric importance to treat of the early inhabitants of Britain; the Greek and Roman writers having tranſmitted to modern times very imperfect relations of the remote ages of Britiſh colonization; and thoſe relations having been variouſly interpreted and received, it only remains for an enquiry into theſe antient memorials, the relics of the people in queſtion, to ſupply materials for more ſatisfactory arguments.

The diſcuſſion of the ſmall barrows in cluſters will afford a palpable diſcrimination to the period of the ſeventh century; the ſtriking characteriſtic marks of the Roman ſepulchres, already treated of in this work, will in all probability ſufficiently demonſtrate a ſtriking diſſimilitude to the contents of the large barrows in queſtion; and thus, by a ſucceſſion of facts, the way may be cleared for a nearer approach to truth.

It is allowed by all writers, that the Northern nations [1], from the moſt remote period

[1] Saxo Grammaticus; Snorronis Stirlonidis Hiſt. Regum Septent.; Wormii Monumenta Danica; Jornandes Vulcanii; which occaſionally mention the burials of the Northern nations. Their deſcriptions concur with the actual exiſtence of ſimilar ſepulchres; but a ſlight attention to their relations will ſhew the little authority beyond the tradition of their bards, which ſhould be repoſed on them, and how often they confound the barrows which apply to very early to ſubſequent periods. Olaus Rudbeck counted twelve thouſand three hundred and ſeventy barrows in the environs of antient Upſal. Rud. tom. I. cap. vi. ſect. xi. p. 143.

period of antiquity, adopted the ſame mode of interment; and, as their ſucceſſive eruptions into Britain muſt have blended their ſepulchral remains, great difficulty will doubtleſs occur to thoſe who attempt their hiſtory; yet, in all probability,

There are many Swediſh and German Theſes on the diſcovery of Northern ſepulchres, and many Latin tracts publiſhed in the Northern parts of Europe; but they chiefly contain claſſical commentaries on caſual diſcoveries of ſepulchral relics; and the application of Greek and Roman authors to many facts, of which the Northern hiſtory is more immediately concerned in the inveſtigation. Chriſtian Nettelbladt, Theſes de variis Mortuos ſepeliendi modis apud Suiones et de Urnis Sepulchralibus; Roſtock, 1727; cum fig. Eliæ Nibelii Upſal, 1753. Ritus Græcorum Sepulchrales. Adam Henr. Lachmanni de variis Exequiarum Ritibus apud utriuſque Ducatus Cimbrici Nobiles Commentatis, Kilonii, 1748. Joh. Chriſtoph. Olearii, Mauſoleum in Mureo, ſive Urnæ Sepulchrales Jenæ, 1701, cum fig. Chriſtiani Frederici Reuſch de Tum, et Urnis Sepulchralibus in Pruſſia, Tractatus, cum fig. Joach. Hartwig Muller's Treatiſe on the Ancient Urns of the Scandinavians, Altora, 1756. And, O. Ryzelii de Sepultura Suio Gothorum Tractatus, Upſal, 1707; cum fig. 5. Chriſtiani Shiffii de Urnis Lignicenſibus et Pilgramdorfienſibus Epiſtola, Wrateſlaviæ, 1704; cum fig. Th. Bartholine Antiq. Dan. 1689, cum fig. Jodoc. Herm. Nunningii Sepulchretum Weſtphaliæ Mimigarus gentile ſive de Urnis et Lapidibus Sepulchralibus. I have thought proper to note theſe authors for the uſe of Antiquaries who would wiſh to conſult further on this ſubject.

The diſcovery of bodies interred, and urns which contain aſhes, in the ſame ranges, and oftentimes in the ſame barrow, is doubtleſs a difficult ſingularity to explain. When Dr. Stukeley opened ſome barrows on Stonehenge, an urn was found to contain aſhes and female ornaments; and cloſe to which, a larger barrow, which contained a ſkeleton entire. This is alſo atteſted, I believe, in Hutchins's Dorſetſhire; and I have alſo repeated the ſame obſervation in the opening of theſe large barrows. It may probably infer the adoption of both cuſtoms at the ſame æra. But this is conjecture only; and I am perſuaded, as the authorities of ſome of our writers on the burials of the Britons, Stukeley and Whittaker, who founds his argument on the former, are, and ſhould be, received as doubtful, as they exhibit no proofs for aſſuming a diſcrimination. If we can apply the cuſtoms of the old Danes deſcribed by Wormius, their period of burial and burning the dead, it may probably afford ſome little parallel with the Britons; but we muſt in this caſe conclude that a ſimilarity of cuſtoms exiſted among the Northern nations. Hence, as a natural poſition, ſanctioned by the oldeſt teſtimony of ſacred and prophane hiſtory, we may prove the moſt antient mode of burial was the interment of the body; and we may hence believe our firſt colonizers would have adopted this cuſtom, and which preceded the Daniſh hiſtory of burning, a ſucceeding rite introduced perhaps on their expedition from the Eaſt; while the Britiſh expedition, being diſtinct from the more Northern, exceeded thoſe times, and which ſome writers have ingenuouſly advanced. Probably the old Celtic or Scythic cuſtoms, both which are very ſimilar, may have adopted burial, and, on the introduction of the Druid religion, the old patriarchal rite might be changed to burning. Cæſar and Tacitus atteſt, that the Gauls burnt their dead; and we are here inclined to think the Britons did the ſame in thoſe days; but this does not afford the diſcrimination. The Druids were evidently ſubſequent to the diviſion of the antient Celts or Scythians into Germans, Teutones, and Spaniards; and the cuſtom of burning may be deduced from their time, which will agree with Cæſar; and the Northern writers may then have adopted it. After the Druid expulſion in the latter ages, burial may have been reſumed again. The barrows which contain urn and body burial, may have received theſe ceremonies at different periods, as I am well perſuaded was the caſe of the two diſtinct barrows opened by Stukeley. On ſearches made into theſe large barrows, I have evidently perceived the earth to have been diſturbed for the admiſſion of a ſubſequent depoſit, and the fragments of urns have proved a prior ſepulchral rite; a natural approximation to a ſpot of ground for the interment of the dead, and rendered inviolate by the ſolemn denunciations of the moſt remote periods. There can be no deduction, therefore, made in this reſpect, but what muſt be the reſult of combination, and various other ſituations of burial; and as no inſcriptions or coins have yet been our guide in the enquiry, it muſt be the reſult of other inferences whereby we can approach the truth. The account of Roman coins diſcovered in a ſtone barrow in Cornwall, mentioned by Borlaſe, has but ſlender authority; and even the diſcovery itſelf will not decide, unleſs Roman veſſels, or other marks of Roman ſepulture, can be identified. I muſt not diſmiſs this note without a remark of ſome conſequence to the curious enquirer after theſe remains. It has been advanced, that the Welſh memorial verſes, on the *Graves of the Warriors of Britain*, point out to whom many of theſe monuments belong. Camden, in his account of Merionethſhire, deſcribes the remains of a warrior found in a grave near Tal-y-llyn, whoſe name, by theſe verſes, is Gwrthmwl-Wledig, a perſon often mentioned in old fragments of the Welſh hiſtory. By carefully examining theſe verſes, it is ſuppoſed many more of the graves of the Britiſh Princes would be aſcertained, the original names of the places mentioned on them being moſtly retained, particularly in Wales. Theſe facts, if aſcertained as ſuch, do not apply to a period before the ſeventh century; and hence theſe graves may, on the opening, produce a diſcrimination between the lower and old Britiſh: if the body be found entire, it will corroborate the identity, and, in all probability, prove they were Chriſtian. If urns and aſhes are found, they may apply to an earlier period, and deſtroy the evidence of the bards.

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as ſome diſtinctive and relative features may be occaſionally traced in their interments, the moſt antient may be ſelected, and the curious enquiries of the hiſtorian more amply gratified.

As to the general deſcription of Britiſh barrows, little more can be ſaid than is found in Borlaſe, Stukeley's Works, and moſt of our county hiſtories. Many quotations, from the moſt early writers, have been made, which only prove the univerſal adoption of raiſing artificial mounds of earth over the dead, to perpetuate their funeral honours. "Suæ ſunt metis metæ." They were conſidered of a more laſting nature than other kinds of memorials. The obeliſk or the pyramid may be raſed to the ground; but the more humble ſtructures of earth might withſtand the deſpoiler's labour, and retain their identities to the period of the world's deſtruction.

On comparing the contents of the large barrows, explored in various parts of England, Scotland, Ireland, and the adjacent iſles, the greateſt analogy will be found. Whether the rough-ſtone ſarcophagus, the urn of unbaked or baked clay, the ciſt in the native ſoil which contains the bones of the body burnt, the body interred with or without earthen veſſels, arms, or other relics, the ſimilarity will in theſe countries be very apparent.

The many barrows of large magnitude which I have occaſionally explored, containing urns with aſhes, the body interred with and without earthen veſſels, have afforded no deciſive criterion to decide palpably on the owners; nor have I been ſucceſsful in the diſcovery of any coins in them. From an information that coins were found in a large barrow levelled for the race-courſe at Newmarket, when the late Lord Bolingbroke was ſteward, I viſited that place in March, 1791, with a view to open ſeveral of them on the Downs, in hopes of finding coins, the great deſideratum of exploring the large barrows; but my labour was fruitleſs. Thoſe near the King's Chair contained urns and burnt bones of undoubted higher antiquity than the Daniſh inroads; one near the Buſh, which had been carted away for the mould to level the exerciſe-ground, afforded an eaſy labour, having diſcovered in the native chalk, at a little depth, burnt bones with no veſſel. The other barrows, which I dug into, were two of the groupe in the bottom, half a mile on the left hand of the Bury-road, leaving Newmarket in that direction: they were of conſiderable ſize; but, though ſeveral labourers were employed, and the excavation made upwards of 12 feet in diameter to the native ſoil, no relics whatever were found.

The barrow opened on Needham Plains was 30 feet in diameter, and 8 feet deep. In the centre on the level of the native ſoil were three veſſels of brown earth, and the body interred; over the barrow ſome ſtones were laid; in ſhort, the barrows on the plains [1] afforded ſimilar ſpecimens of urns to thoſe found in all directions of Britain, and which are indiſcriminately aſcribed to the Britons, Saxons, or Danes. See VIGNETTE, fig. 2.

[1] The Rev. Mr. Aſhby, of Barrow, in Suffolk, who is curious in all kind of antiquarian and natural hiſtoric reſearch, and who has amaſſed a conſiderable collection in both theſe purſuits, ſhewed me ſome ſpecimens of urns and fragments from barrows in his neigbourhood, but no one with any typical marks of Roman workmanſhip, which convinces me of their claim to other nations.

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In Kent, one of the large detached barrows was opened, which contained a large brown-coloured urn of unbaked clay, 10 inches high, and ſeven and a half in diameter, with a few burnt bones; the fragments ſo few in number, that they did not correſpond but to a ſmall proportion of the human body; a circumſtance very common in urn-burial, and which, corroborating with antient authors, prove, by the pains taken to conſume the bones, and to reduce them into a ſmall compaſs, the greater the honour to have been ſhewn the remains of the dead [1]. This urn is in my poſſeſſion, and engraved in the VIGNETTE to the *Great Barrows*, fig. 1. A good ſpecimen to diſcriminate between the Roman and thoſe uſually called Britiſh [2].

Fig. 2. VIGNETTE, is an urn of elegant form in my poſſeſſion, and, as I am informed, found in Hertfordſhire near St. Alban's; a circumſtance which I very much doubt. The ſhape and ornaments upon it are of Etruſcan workmanſhip; but as the compoſition proves it to be of unbaked clay, or clay baked in the ſun, I have engraved it as a relic of extraordinary curioſity, as well from its appearance of the higheſt antiquity, as from the ſingular decoration of animals upon it; which decoration in entaglio was tooled out of the veſſel after it had been turned in the lathe, and which, in all probability, had been filled up with an artificial compoſition, periſhed by time. But whether Etruſcan, or whether in reality found in this country, it is worthy of being preſerved as a ſpecimen of fine ſhape, and as being of a compoſition ſo very ſimilar to the veſſels found in the large barrows. It is not entire, and the beſt ſide is repreſented in the engraving.

The late Colonel Drax, of Dorſetſhire, ſhewed me, at his town-houſe in Portman-Square, ſeveral ſpecimens of relics found in barrows which he opened on the Downs in this county. The contents of one barrow produced a ſkeleton; and near to which a conſiderable number of the Belemnites, evidently ſea-petrefactions, found frequently in chalk and other ſoils [3]. Their ſize and form ſeem

[1] Snorro Sturleſon ſays, "the body of Odin was burnt in the moſt honourable manner, ſurrounded with the moſt elevated flames; and it was the belief in thoſe times, that, in proportion as the flames aſcended, the greater honour the dead received in the other world." From the ardent nature of ſuch a fire, it is natural to conclude that moſt of the bones of the body would be conſumed. Snorro's authority for Odin is Scaldric, and his own comment grafted on it from the Greek and Latin poets, in relation to the funeral honours beſtowed on the dead:

Ουδε πυρη Πατροκλε εκαιετο τεθνειωτος.
Ενθ' αυτ αλλ' ενησε ποδαρκης διος Αχιλλευς,
Στας απανευθε πυρης, δοιοισηρατ ανεμοισι,
Βορεη και Ζεφυρ, και υπεσχετο ιερα καλα· ΙΛ. ψ.

[2] The urns attributed to the Northern nations diſcover the greateſt analogy. See fig. 5. N° 1. Plate XXIII. where a ſmall urn of unbaked clay was found in a Saxon barrow; which proves that the cuſtom of depoſiting urns of unbaked clay with the dead was continued to the ſeventh century. If any doubt ſhould ariſe of theſe veſſels not having paſſed the fire, their decompoſition in water will prove the fact. The water being evaporated, will produce no ſalt; whereas the contrary will be found with thoſe that have paſſed the fire.

[3] The Latins, from the Greek Βελεμνον, called theſe foſſils *Belemnites*, from their reſemblance to the heads of arrows or darts; they were alſo called *Ceraunites*, *Coracias*, *corvinus lapis*; and according to Dioſcorides, Theophraſtes, and Pliny, *lapis lyncurius*, from the Greek λυγκηριον; quod e lyncis urina concreſcit; a proof of their ſingularity, and of the abſurdity of antient conjecture. Plin. lib. xxxvii. c. 10, ſays, the Parthian magicians ſet much ſtore by this ſtone, which he calls Ceraunia; and that it is only found

ſeem to be well adapted for the points of arrows or darts, and for which purpoſe they might have been occaſionally uſed by the earlieſt inhabitants of this iſland. Hiſtory alſo proves they are found all over the world in various ſoils, ſome of flint, and others of a hard calcarious ſubſtance, and very fit to be adopted by a barbarous people for the points of darts, who were not in the habit of uſing braſs or iron. See VIGNETTE, fig. 1; where one of thoſe found in the Dorſetſhire barrow is engraved.

The moſt antient coins of Greece retain the figure of theſe belemnites. See VIGNETTE, fig. 2, 3, 4, 5. Fig. 2. is the ſingle repreſentation. Plutarch [1] ſays theſe coins had the figure of an obeliſk, from whence the name of the ſmall money, called *Oboli*, was derived. Iſidorus, more particular, ſays the figure was in the form of an ARROW [2], which puts the obſervation in the

where a perſon has been killed by a *thunder-bolt*. The peaſants all over England call them *thunder-ſtones*, or *thunder-bolts*. Bertrand, in his Dict. Orgetologique, ſays, they are alſo called by the antients ſpectrorum candela, ſagitta telum, jaculum; names which anſwer to the uſes they were adopted to. Lapis fulminaris, *tonitrui cuneus*; this latter appears to be a name given to the ſtone wedges and hatchets found in barrows, and occaſionally in moſt countries; the arms of a barbarous and primitive people.

[1] In Lyſardo, Κινδυνεύει δὲ καὶ τὸ παμπαν ἀρχαῖων οὕτως ἔχειν ΟΒΕΛΙΣΚΟΙΣ χρωμένων νομισμασι σιδηροῖς ἐνίων δὲ χαλκοῖς ἀφ' ὧν παραμένει, πλῆθος ἔτι καὶ νῦν τῶν χερμάτων ὀβολὸς καλεῖσθαι. Vetus moneta fuit fortaſſis omnis hujuſce modi, quia OBELISCIS utebantur ferreis nummis, quidam æreis unde durat ad hæc uſque tempora ut multum pecuniolæ OBOLE vocetur. Vide et PHOT. apud Cæl. lib. x. cap. 2.

[2] Origin. xvi. cap. 23. Obolus ——— fiebat olim ex ære ad inſtar ſagittæ, unde et nomen ὄβελος a Græcis accepit, hoc eſt Sagitta!

 cleareſt

cleareſt light. Before the uſe of braſs or iron [1] the antient Greeks were neceſſarily armed in this rude manner; and, if we follow the evidence of chronology, we may date this æra 1288 years before Chriſt.

The moſt convincing proofs of this ſtone's being conſidered under the double ſignification of the belemnite, the dart-ſtone or the ceraunite, the thunder-ſtone, may be found on ſeveral early Grecian coins [2]; and hence a pleaſing proof of their early adoption among the Greeks as darts or heads of arrows, and an atteſtation of a ſtriking coincidence of the diſcovery of the ſimilar darts, or heads of arrows, in a Britiſh ſepulchre.

In December, 1782, I opened a large barrow on the eſtate of Sir Narborow D'Aeth, on Singleton-down, in Eaſtry pariſh, in Kent; the depth and ſingularity of the excavation have induced me to mention it. The excavation in the native

[1] Hyginus *fab.* cclxxiii. Cadmus Agenoris filius *æs* Thebis primus inventum condidit. The Arundelian marble places the diſcovery of iron at the year 87 before the arrival of Cadmus in Greece. Ennius apud Sext. Pomp. Feſtum, calls the arms of this nature *Sicilices*, from *ſilex*, flint or ſtone.

[2] Recherches ſur l'Origine et les Prog. des Arts de la Grèce, Lib. i. cap. i. 2 vols. quarto. See the VIGNETTE to the firſt chapter of this work, where the coins of Apollonia illuſtrate the ſubject in the moſt happy manner poſſible, and which furniſh the reader with an introductory key to antient Mythology at the expence of little trouble.

Founded on analogy or the general compact of conformity, metaphyſics, the Author ſays, have ſtored the mind with beings eaſily explained by words, but impoſſible to be repreſented by forms; and being the offſpring of imagination, the configuration cannot be determined by natural repreſentation. Hence to inviſible forms thoſe of invention have been ſubſtituted, which were to artificial repreſentation and the organs of ſight what words were to diſcourſe. This is evidently the ſource of all hieroglyphic writing; and in ſome reſpects letters themſelves. It is the key to Egyptian hieroglyphics, and evidently, as will be briefly proved, the key to Grecian mythology. Theſe belemnites, or marine petrefactions, being found in the earth, were by the common people conſidered as the produce of thunder; hence they received the name of *Ceraunites*, or thunder-ſtones: the firſt expreſſing the uſe of the *belemnites*; the ſecond marking the idea entertained of their origin. The common people, who in all countries prefer the marvellous to truth, have preſerved this very antient opinion; and artiſts, availing themſelves of the name of theſe ſtones, and the idea entertained of their origin, adapted the belemnite as the repreſentation of thunder-bolt. Thus, to repreſent the diſcharge of thunder, artiſts have aſſumed the form of theſe thunder-ſtones, antiently uſed as darts, or arrow-heads; and, by oppoſing two together, the forms of well-known things, they could indicate the action of lightning in all directions. See VIGNETTE, fig. 3. The eye, confeſſing the things preſented before it, brought to the mind the analogy of the figure to the ſubject which it was deſirous of recalling to the conception; thus the ſign or the ſymbol of the ſubject appears to expreſs the nature and the effect. By giving the thunder-bolt a ſpiral contour, the whirlwind was indicated through which the bolt was darted; and as the lightning departed from the clouds, formed by the circumambient waters, the figure was ſurrounded by the leaves of an aquatic plant. See VIGNETTE, fig. 4. Theſe leaves, which ſurround the ſymbol of the thunder-bolt, are the *nelumbo* of Linnæus, more generally known by the name of *Tamara*. To indicate the lightning which precedes the thunder, darts of ejected fire, in all directions, were alſo prefixed to the bolt; and in a ſimilar ſenſe, to expreſs the prodigious velocity of this formidable meteor, the fear which it inſpires, and its irreſiſtible power, the wings of the eagle were alſo introduced to it. See VIGNETTE, fig. 3. The augurs, who conſidered the eagle as, of all other birds, the moſt rapid in flight, and the ſovereign, was for this reaſon armed with the thunder-bolt in its talons. See VIGNETTE, fig. 3. l. 1. Rech. ſur l'Orig. et les Prog. des Arts de la Gréce; and the VIGNETTE, fig. 4. where the eagle is placed on the medal, extracted from the above work.

Accuſtomed by the poets to hear the rays of the ſun compared to darts, "Sagittarum nomine non niſi radiorum jactus oſtenditur," Macrobius, lib. i. the artiſts repreſented the ſun under the figure of Apollo, and he was thus armed with bow and arrows; but long before this period, the darts then uſed were the belemnites; and hence the obeliſcal figure became the ſymbol of the ſun. See Pliny, lib. xxxvi. c. viii. "Obeliſcos vocantes ſolis numini ſacratos. Radiorum ejus argumentum in effigie eſt, et ita ſignificatur nomine Ægyptio;" and this gave riſe to the expreſſions of the poets, "Εκαεργος, Εκηβολος, Εκατηβελετης, longè jaculans, jaculans procul, peritus jaculandi." See VIGNETTE, fig. v. a medal of Apollonia, where the belemnites form the glory round the head of Apollo, and from which ſymbol the antient artiſts derived this prefiguration, which has been retained to modern times.

chalk,

chalk, over which a mound of earth was raiſed, was nine feet deep; the barrow on the ſuperfice was 16 feet diameter, and only three feet to the apex, which appeared to have been much depreſſed by accidental cauſes. Proceeding in the excavation, fragments of urns, bones, and aſhes, evidently proved the prior reſearch. The form of the excavation was that of an inverted cone; at the bottom, or inverted apex, was a ſquare hole in the native chalk, two feet three quarters broad, and the ſame in depth, which appeared to be the ciſt which contained the urn. In general, urns, or the cineritious remains of the dead without urns, are depoſited very ſhallow in the native ſoil under the mound, ſometimes above the looſe ground, and oftentimes in the mound itſelf.

The great hill of Silbury, generally conſidered as a barrow [1], was opened under the direction of the late Duke of Northumberland and Colonel Drax, under the ſuppoſition of its being a place of ſepulture. Miners from Cornwall were employed, and great labour beſtowed upon it. The only relic found at the bottom, and which Colonel Drax ſhewed me, was a thin ſlip of oak wood: by burning the end of it in a wax-taper, we proved it not to be *whale-bone*, which had been ſo reported. The ſmell of vegetable ſubſtance ſoon convinced the Colonel of his miſtake. He had a fancy that this hill was raiſed over a Druid oak; and he thought the remains of it were diſcovered in the excavation; there was, however, no reaſon for conſidering it to have been a place of ſepulture by the digging into it. The bit of a bridle diſcovered by Stukeley, and his aſſertion of a monarch being buried there, has only the pleaſure of conception to recommend it: it is not likely the monarch would have been buried near its ſurface, when ſuch an immenſe mound of earth had been raiſed for the purpoſe; and the time in raiſing of it would not agree with the nature of a funeral obſequy, which muſt require a greater degree of expedition.

In looking over my notes, I find no barrows which I have opened of any peculiar forms, or of ſufficient importance, to diſtinguiſh from thoſe mentioned in Stukeley, Borlaſe, Plot, Dugdale, Hutchins, and ſeveral other of our county hiſtorians. My great object was to diſcover coins, inſcriptions, or other relics, to eſtabliſh a deſcriptive relation, and to ſerve as undoubted principles for an hiſtoric application.

I diſcovered a ſingular barrow in the centre of the Watling-Street road, on the creſt of the hill aſcending from Rocheſter to Canterbury; this barrow was much compreſſed, and is on the right hand of the Canterbury-road, which runs into the Watling-Street, a little above the ſpot. After breaking through the road, which conſiſted of moderate-ſized boulter-ſtones, I dug to the depth of four feet, and found a ſkeleton, which appeared, by the mould and duſt round it, to have

[1] Theſe very large hills I have oftentimes conſidered as temples to the ſun, by a people, the deſcendants of the Scythæ, whoſe religious rites are very ſimilar to thoſe of the Gentiles, contemporary with the patriarchs in Holy Writ. They are frequently found near, and ſometimes within, the circle of our antient caſtles. See Canterbury, Cambridge, Windſor, and many others. That at Canterbury, called the Donjon-hill, evidently preceded the Roman ſtation; the Roman wall paſſing over a part of it near the baſe. In Somerſetſhire there is one of theſe large hills, called Mountain-hill; ſee Plate XLIV. Stukeley's Iter VI. Belvoir, the ſeat of the duke of Rutland, is probably one of theſe hills. Large hills were uſed, at a remote period, to attack fortified towns. They are mentioned in Ezekiel, ch. v. v. 2. and ch. xxvi. v. 8. "And he ſhall make a fort againſt thee, and caſt a mount againſt thee." Cæſar, in an attack on a tower of the Swiſs, raiſed one of theſe mounts. De Bell. Gall.

been

been interred in a coffin, and kept uncommonly dry, from the ſuperfice being paved with ſtones. Near the body was an iron knife; and which, by comparing with the knives found in the ſmall barrows, appear to be very ſimilar. I have been hence inclined to conſider this as a Saxon grave, and which ſeems to indicate a low period, from the Roman-road having been then apparently diſuſed [1]. To diſcover the breadth and boundary of the road, I had the ſoil probed with an iron crow in all directions, and by which means I had the moſt indiſputable reaſons, as well from the known tract of the Watling-Street, as from the nature of the ſoil being chalk, to aſcertain the fact.

In the pariſh of Chidingfold, near Godalming, in Surrey, cloſe to the diviſion of the county of Suſſex, on the 8th of November, 1790, I opened a very large barrow, at a place called Gorſtead [2], and traditionally preſerved by the country people under the name of Golden-hoard, from a conception, by its artificial ſtructure, of its containing a treaſure: the only treaſures found were the remains of a ſkeleton, and brown veſſel of unbaked clay, uſually placed in our large barrows. The veſſel, from the ſegments of the rim and the application of the ſegments, might meaſure about 9 inches in height, and ſeven in diameter at the mouth. It fell to pieces on taking out; there was no appearance of burnt bones near it; and it is hence reaſonable to ſuppoſe it was not interred for that purpoſe. Near the ſkeleton were ſome trifling fragments of corroded braſs, probably the remains of a claſp or buckle.

The baſe of the barrow was about 30 feet to the level of the ſoil, and its elevation about four. The ground on which it is ſituated commands an extenſive proſpect towards the North-eaſt, and is the higheſt of any in the neighbourhood. Before the field had been tilled, it had been conſiderably elevated above the ſurface of the earth; and, within the memory of man, it has been conſiderably depreſſed by ſucceſſive plowings over its ſummit.

The labourers broke into the centre, with a trench 6 feet by 10, to admit of room for a circuitous reſearch; leſs than two feet from the ſummit the mound gave evident ſigns of its having been diſturbed from the baſe of the interment, by the wood aſhes blended with it, and the irregular appearance of the ſtrata. At the depth of four feet, the baſe of the barrow, there was a circular hearth of the iron ſtone of the neighbourhood pitched in boulters, the ſize of a man's fiſt, the diameter of which extended about 10 feet; this had probably ſerved for the hearth of a funeral fire, perhaps for ſacrifice, the body not being burnt, by the ſtratum of wood aſhes that covered it, and by the blackneſs of the ſuperfice of the ſtones.

[1] See a *tumulus* on the Roman-road, *Ad Pontem*. Stukeley's Itin. Curioſ. Plate XC. p. 99.

[2] In the pariſh regiſter, 1500, it is written Goſtroud. If this name may be conſidered as a corruption of Gorſtead, which is not very likely, the ſingle barrow may probably have been the burial-place of a ſingle family of the ſpot; which, from its very retired and woody neighbourhood, could never have been much peopled. Imagination may therefore run to etymon, and ſay the name of the ſpot is compounded with the Britiſh CAW, or GAUR, giant, or powerful man, and the Saxon ȝtɛd, a dwelling. Hence the Saxon prefix to the Britiſh Gor, the dwelling-place of the powerful man; and a proof of the barrow being more early than the Saxon æra; which, waving conjecture, it doubtleſs muſt be from the nature of the contents. The Saxons, as already proved, p. 128, note [1], burned their dead on their arrival before their converſion to Chriſtianity; and, after their converſion, their barrows were not of this magnitude, and their veſſels very diſſimilar. See the Plate to Dr. Brown's Hydriot.

To enumerate other barrows of this deſcription would only be a repetition of ſimilar remains of ſepulture; and the diſcrimination being ſufficiently explained, I ſhall here ſelect ſome of the beſt ſpecimens, which, having many curious particularities connected with them, will probably be deemed of ſome importance to this kind of reſearch, and for which the reader will doubtleſs feel himſelf much indebted to the accuracy of Mr. H. Rooke, of Woodhouſe-Place, near Mansfield, in Nottinghamſhire. This gentleman, with much diligence and well-informed enquiry in theſe purſuits, has already proved himſelf a great acquiſition to the Society of Antiquaries; and it would only be conſidered as a redundancy of panegyric, to attempt a further addition to that eſteem which is now univerſally beſtowed on his labours.

PLATE XXXIV.

NUMBER 1. PLAN of the CIRQUES[1] and BARROWS on STANTON-MOOR, in the PEAK of DERBYSHIRE. The deſcription which here follows is Mr. H. Rooke's. "Towards the North-eaſt end of Stanton-Moor is a ſmall Druid circle, incloſed with a vallum of earth and ſtones, not raiſed above two

[1] Theſe circular monuments have been diſcuſſed by various writers; but by none ſo elaborately as by Borlaſe. See his Cornwall, chap. VII. He has ſhewn their affinity to the patriarchal cuſtoms; and this idea, with the Scythic and Belgic hiſtory, may eſtabliſh the remote period of their erection. Rowland conjectures, in his *Mona Antiqua*, that the expulſion of the Pagan Britons, under Druid influence, by Chriſtian purſuit, more efficacious than the Roman ſword, cauſed the antient inhabitants to fly to Norway and Denmark; hence the circular erections of ſtones, *Cromlechs*, and other ſimilar remains, found in Britain, had their riſe; hence ſimilar relics alſo in Iceland, which he did not recollect had been peopled from Norway; and where the Scaldry had been ſo long preſerved. Their preceding date to the Daniſh invaſion is evidenced by the elliptical erection of ſtones near Caſſel Gyfarch, in Carnarvonſhire, forty-two in number, between two mountains; a ſpot where the Danes never viſited, and which Rowland thinks as likely to have been raiſed by theſe people, as the pillars of Tadmor, or the pyramids of Egypt. To ſupport this argument there is another proof, which will finally exclude the Daniſh claim: the Danes, at the period of their invaſion, uſed Runic letters on their ſepulchral erections, and which doubtleſs would be occaſionally diſcovered on theſe cirques in Cornwall, Britain, Scotland, and Ireland. Woden's law has this injunction for ſepulchral perpetuity: "Ut ſupra Regum et primatum ſepulcra, *magnos terræ tumulos* in æternam memoriam congererent, atque ut altos lapides *literis Runicis* inſcriptos erigerent ſupra eorum ſepulcra, qui rem præclaré geſſerant." Many of the names of places in the Iſle of Angleſey agree with the diſtinct order of the Druids deſcribed by Strabo, Cæſar, and Tacitus, and in which places are formed the cirques and other remains of the antient Britons peculiar to their religious and ſepulchral cuſtoms. The circular ranges of erected ſtones in the Weſtern Iſles of Scotland are to this day called *Druin Cranney*, the Druids circle (ſee Martin), and believed by tradition to have been their temples. Nor can this tradition be accounted incredible, when it is well known that the Druid religion prevailed in Europe many years after the introduction of Chriſtianity. See Concil. Nant. Labbé, tom. IX. p. 474. Hence, if theſe cirques of ſtones contiguous to ſepulchres be not Daniſh, it is evident the ſepulchres are alſo not Daniſh. Analogy will thus be eſtabliſhed with others under ſimilar circumſtances, and every reaſonable inference deduced to place the large barrows, generally diſcovered on moors and plains, to a period prior to the Roman conqueſt of Britain.

That

N°1

PLAN of the CIRQUES and BARROWS on Stanton Moor in the Peak of Derbyshire

2

420 Yards

1

260 Yards

225 Yards

3

260 Yards

6

N°2

on Highlow Moor

4

100 Feet

100 Yards

1

Abney Moor

N°3

5

H. Rooke. Arm. del.

two feet; within this, at the Weſt end, was a little barrow, about ſix feet diameter, very little higher than the natural ſoil: upon opening it, I found three large urns of coarſe clay, placed in a row, about 8 inches from each other; they reſted upon ſtones, but had none on their ſides or tops; they laid but little below the native ſoil, and within 12 or 14 inches of the top of the barrow; being ſo near the ſurface, the hard rains, and the roots of fern and gorſe, which had penetrated the urns, made it difficult to move them without their falling to pieces; however, I contrived to preſerve ſufficient of one to make a drawing of it, which I have ſent you. In taking out the aſhes and bones in this urn, I found towards the bottom a ſmall urn full of burnt bones, and covered with a round piece of clay; this I have quite perfect; of which likewiſe you have a drawing. See theſe URNS, fig. 3. and 4. VIGNETTE to p. 155. which have been engraved as good ſpecimens of our very antient ſepulchral veſſels; and as facts which may be relied on.

The very ſingular manner in which theſe Druid circles and barrows are placed is worthy of notice; you will obſerve, by the plan I have ſent you, that the three barrows and Druid circle, N° 4, are in a direct line; and N° 2, 3, and 4, are at equal diſtance; the circles, N° 1. and 6, are in a ſtraight line with the ſingle ſtone, called The King, 34 yards from the Druid temple of the Nine Ladies (which I mentioned in the ſixth volume of the Archæologia), and are at equal diſtance, as you will ſee by the plan.

The placing the circles and barrows in ſo regular a manner, was probably for ſome myſterious purpoſe, which we are ignorant of; therefore, can only form conjectures. May not the circles, N° 1. and 6, encloſe the ſepulchres of the principal Druids of this diſtrict, and placed near the temple, where they preſided as prieſts or chief magiſtrates? for circles of erect ſtones were uſed for

That circular erection of ſtones were intended by the Northern nations for ſepulchral purpoſes ſeems evident by Olaus Magnus, c. xvi. The whole paſſage is curious, as evincing the high antiquity of theſe monuments in the North; and as this paſſage in Olaus has not been quoted by any of our Antiquaries to elicit this reſearch, I ſhall tranſcribe it at full length. "Among the Oſtrogoths, Veſtrogoths, and Sueons, and alſo in vaſt deſarts, which have been at remote periods deſolated by plague, famine, and war, and the land not yet tilled or reſtored to its former ſtate, are ſeen high ſtone obeliſks, raiſed by the force of giants and chieftains. Theſe ſtones are ſkilfully and wonderfully raiſed in many places, from 10 to 15 and 30 feet in length, and 4 or 6 feet in breadth; characters are inſcribed upon them, and they are ranged in a diſtinguiſhed order for certain purpoſes of their erection. By a *right long order*, they indicate the battle of heroes; by a *ſquare* orrder, troops of warriors; by a *round order*, the burial of families; by a *wedge-like* order, that on or near the ſpot where armies of foot or horſe had been victorious. The writings are began from the right, at the feet of the ſtones, aſcending to the top; and from thence, turning to the other ſide, deſcend to the bottom. The letters have the thickneſs and length of the middle finger of a man. Though many of them, by weather and accretion, are defaced, particularly thoſe at the bottom of the ſtones, yet the following inſcriptions are ſtill legible: 'I UFFO reſt here; fighting for my country, having killed thirty-two valiant men, was at laſt ſlain by the champion Rolvo.' 'I JUGOLVAS, the conqueror of all mighty and lawleſs men, the defender of the oppreſſed, being aged and covered with ſcars, and with my ſword girt about me, reſt in this ſpot.' 'I HALSTEN, ſtriving for peace, other men ſeeking glory by war, deſerve immortal praiſe."

The myſtic and ſacred quality of the circle is too well known for diſcuſſion. From the Egyptian hieroglyphic repreſentation of the ſerpent, with its tail in its mouth, as an emblem of eternity, we have the type of the Deity; and hence perhaps the univerſal concurrence of the ſacred adoption. The Brachmans in India carry a ſtaff and a ring with this idea. Philoſtratus in vitâ Apollon. Tyan. l. 3. Photius p. 1006. Montfaucon deſcribes rings as uſed in divination. See Clem. Alexander, Strom. i. p. 399. The magical and myſtic uſe of rings and circles can be enumerated from a multiplicity of antient writers; and it is natural to ſuppoſe our antient Britons would adopt this general, ſacred, and myſtic form in moſt of their remains

civil as well as religious purpoſes. The ſmall urn might poſſibly contain the aſhes of a favourite child; theſe barrows and circles, being contiguous to the many Druidical remains in this neighbourhood, favour this conjecture. The rocking ſtones on Rowtar, Bradley, and Cardiffe rocks, are all within half a mile of theſe barrows. Another reaſon for the above ſuggeſtion is, that wherever I have met with barrows on the Derbyſhire Moors, I have always found the remains of Druid temples (or circles of erect ſtones) near them. It is natural to imagine, that the Druids, and thoſe that belonged to that order, would be deſirous of having their aſhes depoſited near their ſacred groves and temples.

I muſt obſerve to you, that I only paced the diſtances marked in the plan; the weather was ſo very bad the whole time I was out, that I could uſe no other method of meaſuring; however, I believe they are pretty exact."

Meaſurements of the CIRQUES and BARROWS on Stanton Moor, in the Peak of Derbyſhire, according to the annexed plan.

N° 1. CIRQUE, nine yards one foot diameter, ſurrounded with a vallum of earth and ſtones; within the circle was a ſmall barrow, in which were three large urns; in one was a ſmall urn. See VIGNETTE, fig. 4.

N° 2. A barrow chiefly of ſtone, 60 yards in circumference; it had been opened at one end and in the middle.

N° 3. A ſtone barrow, 55 yards in circumference; had been opened in the middle.

N° 4. CIRQUE, 11 yards diameter, with a vallum of earth and ſtones.

N° 5. A ſtone barrow, 53 yards in circumference; had been opened in the middle.

N° 6. CIRQUE, 16 yards diameter; with a vallum of earth and ſtones [1].

N° 7. Nine ſtones, 11 yards diameter, called the Nine Ladies [2].

N° 8. A ſingle ſtone, 34 yards Weſt of the Nine Stones, called The King [3]. Theſe circles and barrows run in a ſtraight line.

N° 2, 3, 4, 5. are in a line; N° 1. and 6. are in a line with the ſingle ſtone N° 8. and are at equal diſtances.

[1] Archæologia, vol. VI. p. 114.
[2] Ibid. p. 112.
[3] Ibid.

HIGHLOW-

HIGHLOW MOOR.

N° 2.

ON HIGHLOW MOOR, in Derbyſhire, about two miles from Hatherſage in the Peak, are ſeveral lowes or tumuli of earth and ſtone; the largeſt is 189 feet in circumference; near it are five ſmall ones, which are now very flat at the top. See Plan, N° 2.

ABNEY MOOR.

At the Eaſt end of Abney Moor, adjoining Highlow Moor, is a ſmall cirque of ſtones, 33 feet diameter, encloſed with a vallum of earth and ſtones; within it are four upright large ſtones. In the year 1755 there were nine large ſtones ſtanding at equal diſtances; near it are two ſmall lowes. See PLAN, N° 3. On theſe and Offerton Moor are many lowes of various ſizes; and ſeveral have been deſtroyed for roads and walls.

It has been obſerved, that where there are any very large lowes, ſmall ones have been ſcattered near them; in the large lowes urns have been found, ſometimes ſingly, and ſometimes four in a lowe; alſo beads and rings.

In a paper I lately ſent to our Society, giving an account of ſome Druidical remains near Hatherſage, I mentioned the above lowes, but ſent no drawings of them.

The Peak of Derbyſhire is not without Roman monuments; upon a hill, called Cawton, adjoining to the Weſt end of Chatſworth Park, are traces of a Roman work, of an oblong ſhape, which takes in almoſt the whole hill; but the exact dimenſions are now very difficult to make out. On the South end of this work is a tumulus, which I opened, and found near the bottom a ſmall urn, full of aſhes of a light brown colour; it was placed between two ſtones ſet edge-ways, and one on the top; it is made of very coarſe clay, and not ornamented, except ſome zigzag ſcratches; the height four inches three quarters; diameter at the top to the outſide edge, five inches three quarters. See FIG. 1.

PLATE XXXV.

N° 1.

KARN on Stack-houſe Scar, about two miles and a half from Settle, in Craven, Yorkſhire, on very high, rocky, and barren land; it is formed entirely of looſe ſtones, 73 yards in circumference, and there are the remains of a Cromlech in the centre of it. See the drawing: two of the upright ſtones, A. and B. were ſtanding in the year 1778. A. five feet high, and three feet eight inches broad; B. four feet in height; C. a ſtone fallen down, three feet in height, and ſeven feet in length; D. appears to have been the tranſverſe ſtone on the top when the Cromlech was entire. This ſtone is ſix feet nine inches by five. FIG. 3. PENYGENT-HILL [1].

At about 32 yards Eaſt of this Karn is an aſſemblage of rocks (ſee DRAWING, N° 2.); in the ſtone (A) is a rock baſon, with a lip to carry off the water when at a certain height; near the bottom of the ſame ſtone is a ſpout cut in the ſide, which ſeems as if intended to convey water from another rock baſon now tumbled down, and which probably was part of the ſtone (b), which has a ſpout at the top. FIG. 3. PENYGENT-HILL. I could not diſcover any more Druidical remains in this tract.

MINING LOWE.

N° 2.

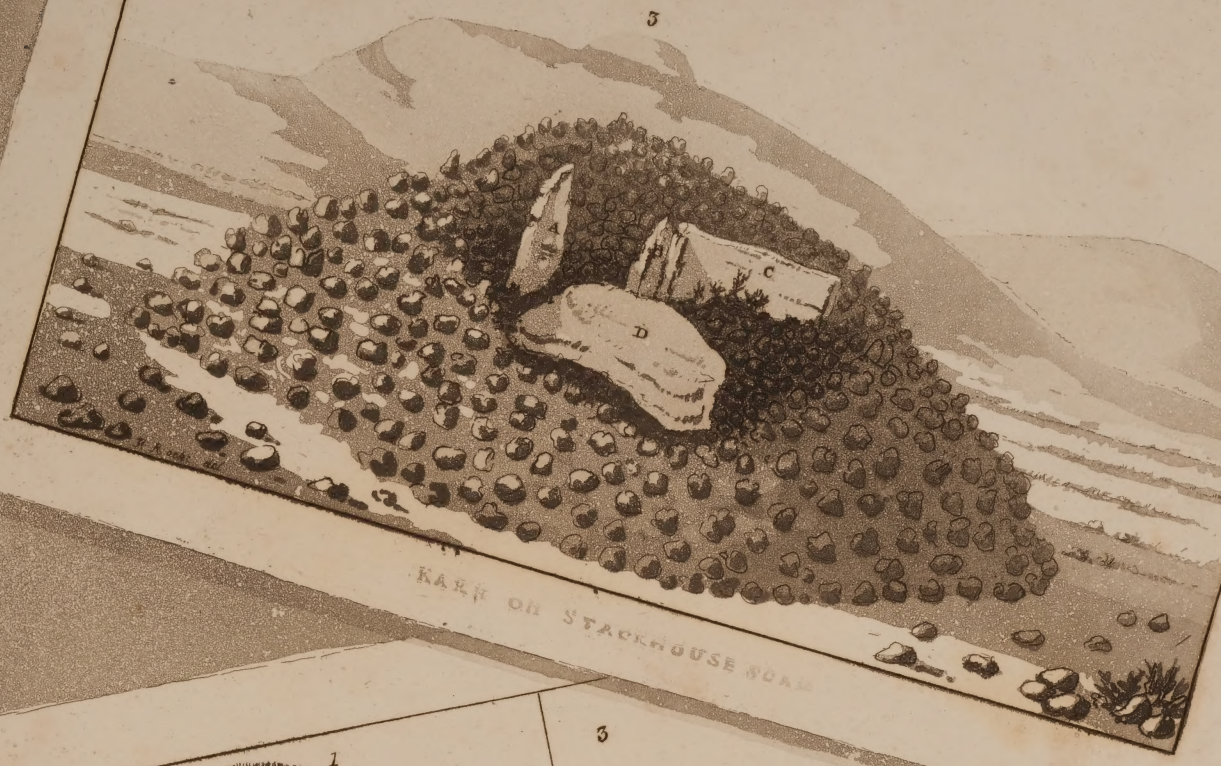
Letter of Mr. ROOKE.

"WHEN I had laſt the pleaſure of communicating to you a little account of the tumuli in Derbyſhire, I had not then ſeen Mining Lowe; laſt ſummer I viſited that very magnificent ſepulchral monument, where on the top appeared five kiſtvaens; theſe were diſcovered ſome years ago in removing the earth and ſtones from the top, for making the walls which now incloſe the plantation round the tumulus; the kiſtvaens had been all opened; and I was told that an iron ſword, with the handle of one entire piece, was found in that marked (2) in the PLAN. They vary in their poſitions; ſome ſtand nearly Eaſt and Weſt; others North and South.

[1] Probably a religious erection to the ſun.

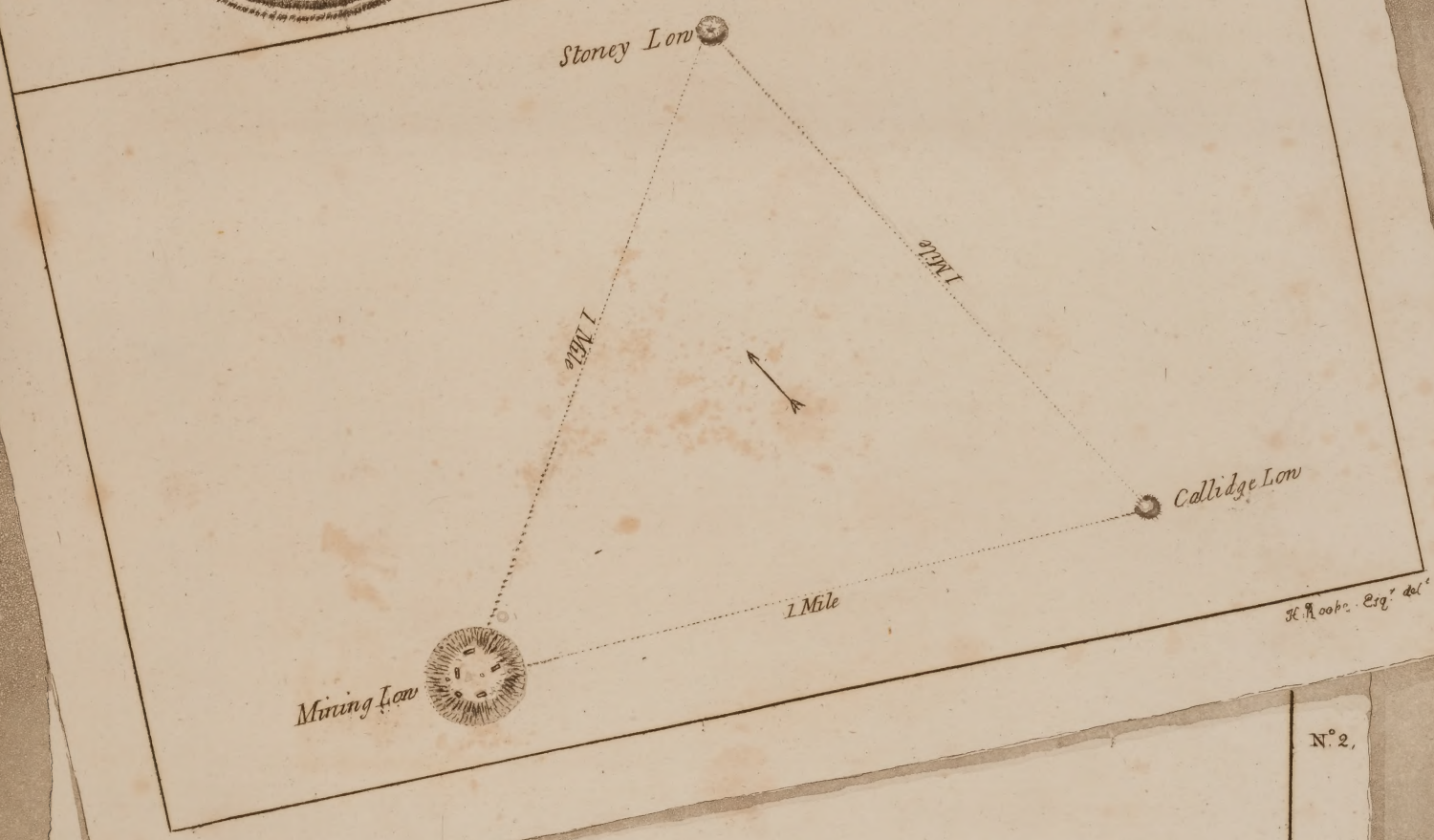
N°

N.°1.



KARF ON STACKHOUSE SCAR

N.°3.



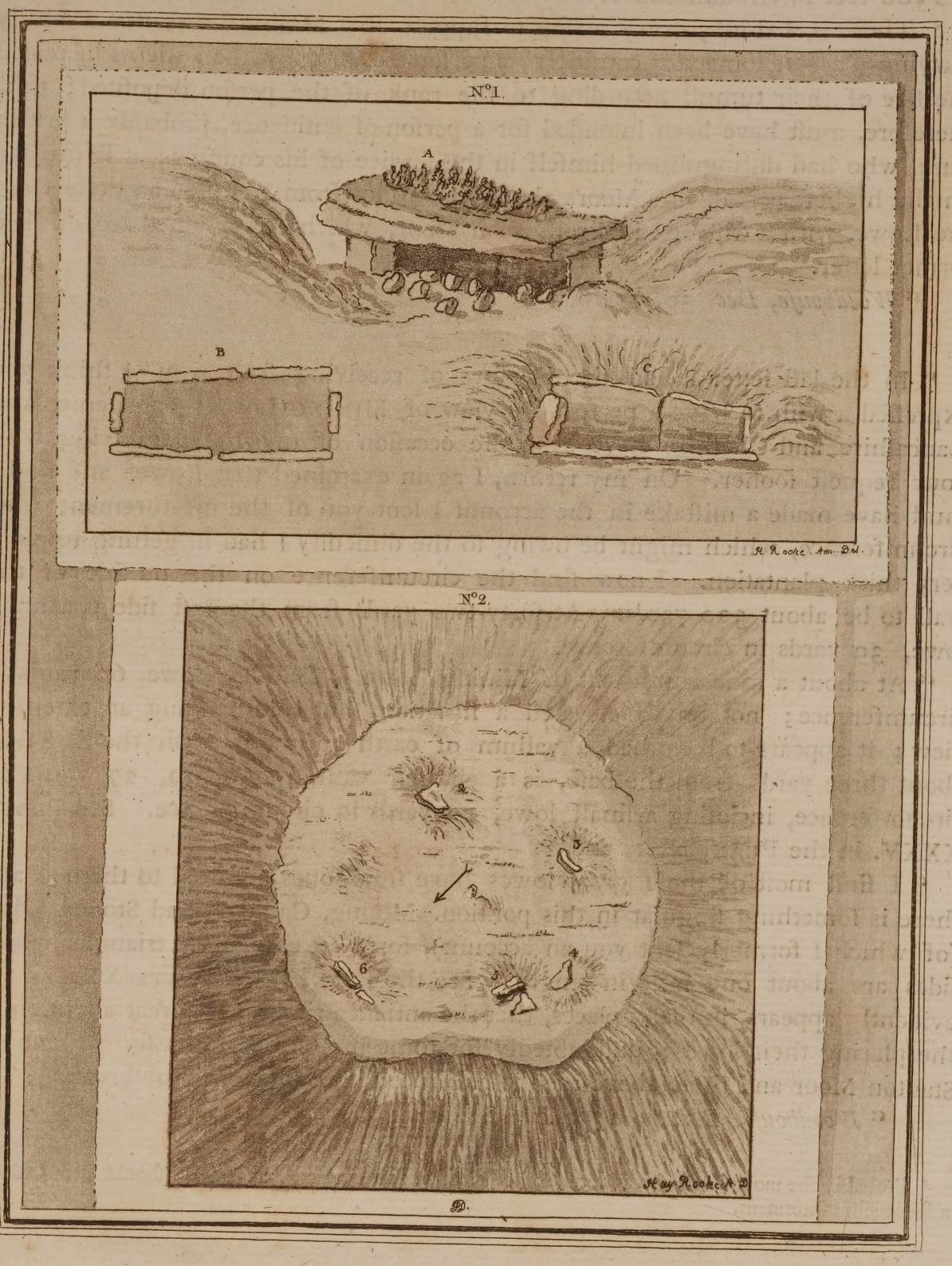
H. Rooke. Esq.r del.

N.°2.

H. Rooke Arm. del.

DESIDICAE REMAINS

N° 2. A plan of the top of Mining Lowe, 81 feet diameter, with the ſituations of five kiſtvaens, (2.) (3.) (4.) (5.) (6.); (A) in N° 1. is a perſpective view of the kiſtvaen marked (2.) in the plan, which ſtands nearly Eaſt and Weſt; the top ſtone is nine feet by ſix; (B) is a ground plan of the ſame; length eight feet,



width three feet ſix inches, depth five feet eight inches; four unhewn ſtones form the ſides, and two the ends; (c) the inſide view of the kiſtvaen marked (5.) in the plan. The circumference of this lowe at the baſe is 1348 feet. This plan was taken in May, 1786.

" The

" The diameter of the preſent top of the tumulus (for I look upon it to have been originally one third higher) 81 feet; the circumference at the baſe 1348 feet; this is by far the largeſt lowe in Derbyſhire, and may be looked upon as the ſecond in England, exceeded only by Silbury-hill, near Marlborough, which is 1500 feet in circumference.

" There is, I think, every reaſon to ſuppoſe that Mining Lowe was a family burying-place of ſome very conſiderable perſon[1]. We know the antients increaſed the ſize of their tumuli according to the rank of the perſon depoſited; this, therefore, muſt have been intended for a perſon of eminence, probably a Britiſh king, who had diſtinguiſhed himſelf in the ſervice of his country; it is ſituated on the higheſt part of the Moors about four miles from Winſter, and one from the Lowe, with a kiſtvaen in Braſſington Moor, which I mentioned to you in a former letter.

" *Woodhouſe, Dec.* 30, 1786."

" In the laſt letter I had the pleaſure of receiving from you, I think you expreſſed a wiſh to have a perſpective view of MINING LOWE; engagements in Lancaſhire and Cheſhire have been the occaſion of my not complying with your requeſt ſooner. On my return, I again examined that Lowe, and find I muſt have made a miſtake in the account I ſent you of the meaſurement of its circumference, which might be owing to the difficulty I had in getting round a very thick plantation. I now find the circumference on the outſide of the wall to be about 300 yards. At forty-two yards from the Eaſt ſide is a ſmall lowe, 39 yards in circumference.

" At about a mile South-eaſt of Mining Lowe is Callidge Lowe, 60 yards in circumference; not on ſo elevated a ſituation, but commanding an extenſive view; it appears to have had a vallum of earth round it. On the Eaſt ſide, about three yards from the baſe, is a circular vallum of earth, 27 yards in circumference, incloſing a ſmall lowe, 12 yards in circumference. See PLATE XXXV. in the PLAN, N° 1. and 2.

" I find moſt of theſe great lowes have ſmall ones annexed to them; and there is ſomething ſingular in this poſition. Mining, Callidge, and Stoney Lowe (of which I formerly ſent you an account), form an equilateral triangle, whoſe ſides are about one mile in length. See the PLAN, N° 3. PLATE XXXV. It evidently appears, in many places, that the antient Britons paid great attention to the placing their lowes; undoubtedly for ſome myſterious purpoſe. Thoſe on Stanton Moor and thoſe above-mentioned have fallen under my obſervation.

" *Woodhouſe, Oct.* 7, 1787."

[1] Probably the mound of earth was raiſed before the ſtone erections, and which ſhould ſeem to infer a ſucceeding interment.

PLATE

N.°1.

Tumulus on Brafsington Moor

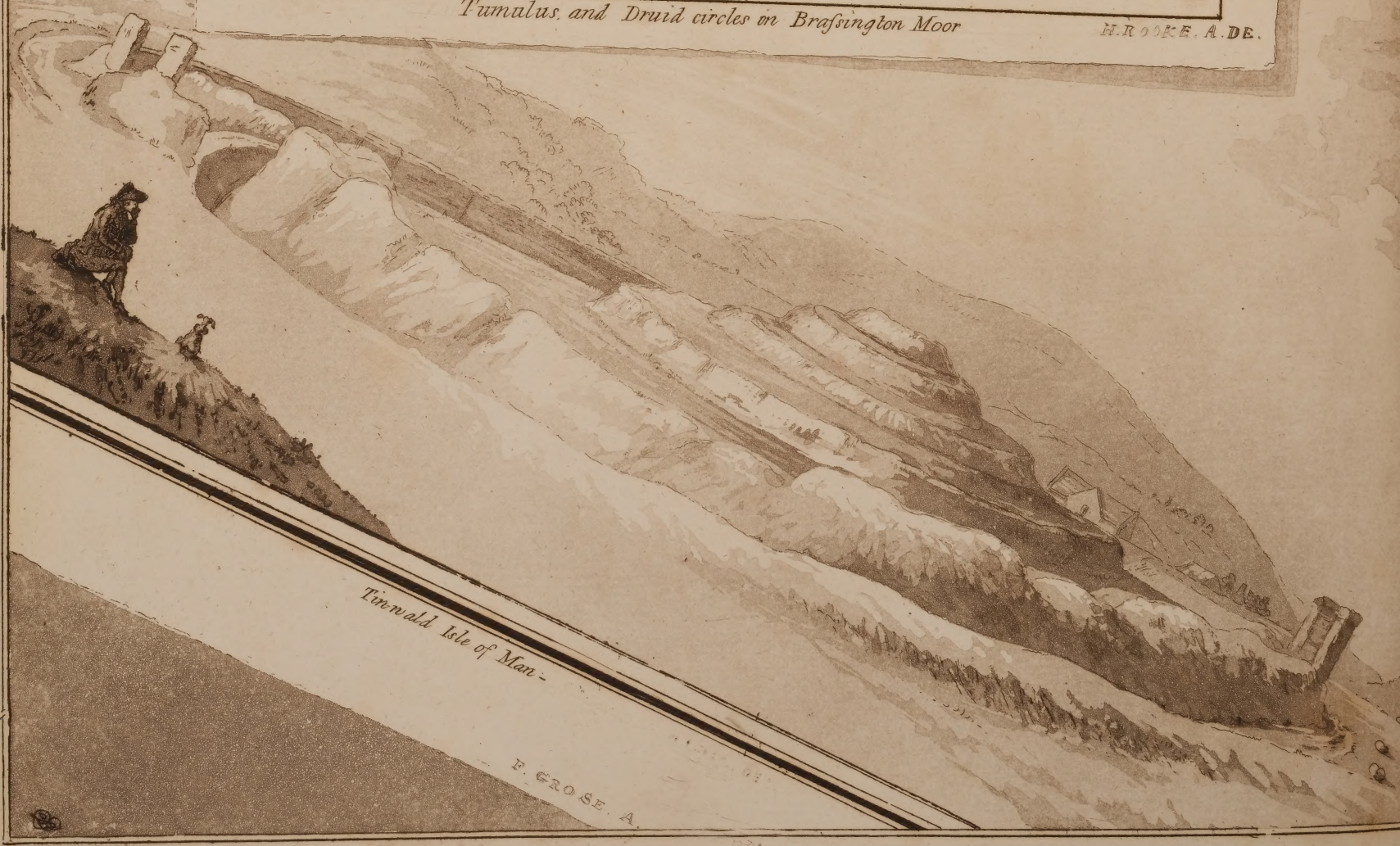
Hayman Rooke Arm.t DEL.

N.°2.

Tumulus and Druid circles in Brafsington Moor

H. ROOKE. A. DE.

N.°3.

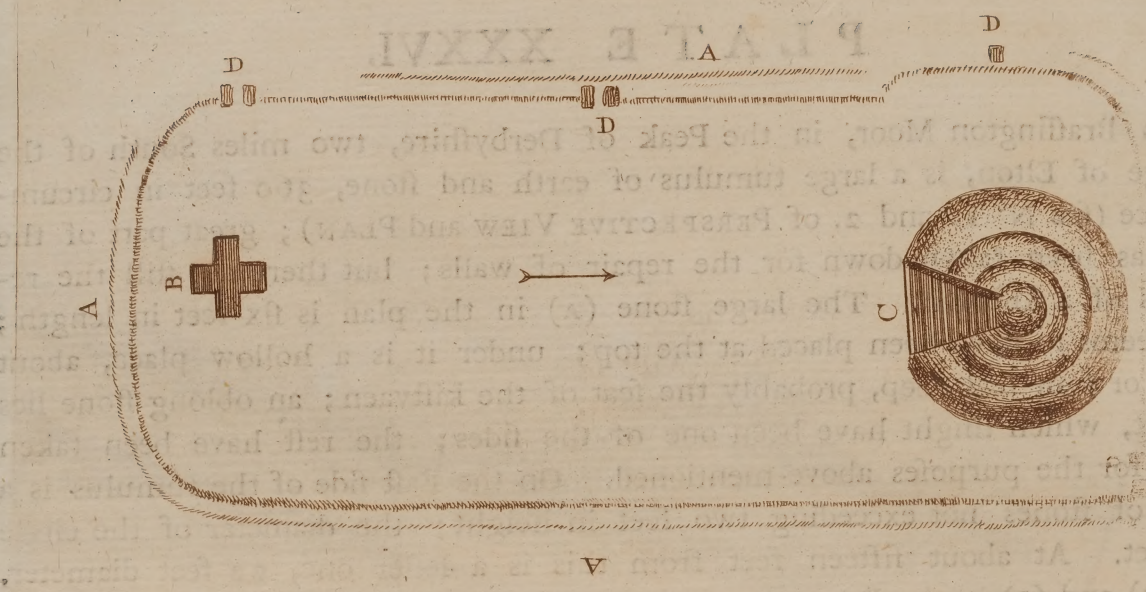


Tinwald Isle of Man -

F. GROSE. A.

PLATE XXXVI.

On Braſſington Moor, in the Peak of Derbyſhire, two miles South of the village of Elton, is a large tumulus of earth and ſtone, 360 feet in circumference (ſee N° 1. and 2. of PERSPECTIVE VIEW and PLAN); great part of the top has been taken down for the repair of walls; but there are ſtill the remains of a kiſtvaen. The large ſtone (A) in the plan is ſix feet in length; and ſeems to have been placed at the top; under it is a hollow place, about three or four feet deep, probably the ſeat of the kiſtvaen; an oblong ſtone lies near it, which might have been one of the ſides; the reſt have been taken away for the purpoſes above-mentioned. On the Eaſt ſide of the tumulus is a circle of ſtones not exceeding two feet in height; the diameter of the circle 39 feet. At about fifteen feet from this is a leſſer one, 22 feet diameter. See (B) and (C) in the PLAN.



THE TINEWALD.

N° 3.

AN artificial mount in the Iſle of Man, on which the kings of the iſland were formerly inaugurated [1]; the tradition of which cuſtom is preſerved at this day, and confirmed by the preſent cuſtom of promulgating all new laws from it for the government of the iſland, and which are called the acts of Tinewald. This antient place of inauguration is ſurrounded with a ditch; ſee VIGNETTE, A. A. A. A.; within which, at the end facing the ſteps, is a ſmall church, B.; where, previous to the publication of any new law, the chief magiſtrates attend divine ſervice. The entrance into this area was through ſome upright ſtone jaumbs with tranſverſe impoſts C, ſomewhat like thoſe of Stone-

[1] The late Captain Groſe favoured the author with this drawing, which he took for him, by his requeſt, ſeveral years before his death, with a view, at that time, to make uſe of it in a Treatiſe on Stonehenge, and which he conſidered as a key to that antient ſtructure, which has ſo often excited the curioſity and abilities of many learned men.

The word *Tin*, or *Ding*, in Britiſh, ſharp, terrible, ſevere; Greek, Δεινος. This word alſo implies turbo, vortex, ſaltationis genus. In the Iſlandic, *Tin* is an aſſembly of the people; *Wald*, a field or place. Worm. Mont. Dan. p. 68. *Ding* judicium, Dingſtuhl. Sedes ſcabinalis, or ſheriff's ſeat. Keyſler, on this ſubject, Antiq. Sept. p. 78, ſays, "Ilicetum etiam *Aychinding* appellatur in *Ruſticano Terminorum* quod idem eſt ac locus judicii ſub quercu;" and he cites various other facts of elections under the oak groves, or other trees, which were called Tings. In *Mythol.* xiv. "Eddæ Dii quotidie ſub fraxino Ygdraſili judicia exercuiſſe perhibentur." There is an election at this day of the mayor of Rocheſter under a tree near Beaulieu-hill of that city. This coincidence of etymon and cuſtom ſhould appear ſufficiently convincing to eſtabliſh the nature of the *Tinwald*.

henge;

henge; and the aſcent of ſteps formed in the Ting. Moſt of theſe impoſts are now down. The TINEWALD is about three miles from the town of Peele, in the high road from thence to Douglas. There is no hiſtory or tradition of its erection; and it may be hence conſidered of the moſt antient date.

This engraving was made to produce a diſcrimination between ſepulchral and judicial erections; the unhewn upright ſtones with tranſoms near it, the encircling ditch, and ſeveral other peculiarities evincing the great conformity of this antient remain, with various others in this kingdom deemed ſepulchral, will probably prove an acceptable addition to the intereſt which the Antiquary may have in his enquiries into their hiſtory; and as the hiſtory of our celebrated Britiſh monument on Saliſbury Plain is, notwithſtanding the labours of many learned and ingenious men, ſtill involved in darkneſs, this ſpecimen of an undoubted place of inauguration may be ſubmitted to the judgement of the reader, as retaining ſome affinity from the impoſts and tranſverſes to thoſe of Stonehenge [r]. The tradition of the place, the known uſe of theſe erections by the Northern

[r] This venerable ruin, magnificent both in art and ſimplicity, has been often compared with our ſmall cirques of ſtones and ſimilar erections, where ſtones have been raiſed without the marks of the tool upon them. Our moſt ingenious and beſt writers on the ſubject, biſhop Gibſon and Dr. Stukeley, uniformly aſſent to its high antiquity; and our beſt architects, Inigo Jones and Wood, have given evident demonſtrations of the geometrical proportions of its ſtructure. To compare it, therefore, with the ſmall cirques of ſtone, of twelve to forty feet in diameter, would be detracting from the importance of this ruin, and ſerve but little to explain the nature of the ſmall and comparatively inconſequent cirques which are uſually found near places of ſepulchre, and which, in many inſtances, were evidently raiſed at the ſame periods. The ruin of Stonehenge is perhaps as antient, if not more ſo, than any ſtone erection of human art now exiſting on our globe; and its claim, to a deſcription of men well verſed in the expanſive art of mechanics, may be authenticated by a very few brief obſervations. All architects of eminence, who have viſited Stonehenge, have declared that its builders muſt have been highly ſkilled in architectural elevations; the proportions, the knowledge diſcovered in all its parts, prove the people who raiſed it to have been equal to the poliſh of tool workmanſhip; and it is a reaſonable inference, when only the bare uſe of the tool is diſcovered for the fixture of the tenon to the mortoiſe to keep firm the impoſt, that a religious view was conſidered in the erection. This analogy with patriarchal rites, the multiplicity of deductions from authors, all concurring by the etymology of names, cuſtoms, and frequent paſſages in ſacred and profane hiſtory, ſhould ſeem ſufficient to prove the early diſcovery of Britain by an Eaſtern colony of high antiquity, and of high claim to refinement. The ſituation of this ruin, on a plain of great extent, proves it to have been raiſed by a conquering army for templar and, perhaps, inaugurating purpoſes. The curſus, if actually a curſus, as ſo conſidered by Stukeley, ſhews the reſidence of a military people to have been long continued in its neighbourhood, and perhaps alſo ſtated convocations to have been held on the ſpot. The ſoil is a proof that no groves or trees were near it; and ſome inferences may perhaps be deduced to ſhew, as well from its level ſituation, as indeed the nature of the altar-ſtone, being of a ſubſtance in no reſpect adapted to ſacrifice, that the rights held, whatever they may have been, were not ſacred to the worſhip of fire, or to the immolation of victims. The arena has been proved ſufficiently capacious to contain 6000 perſons, allowing a yard for the portion of one man; and hence the proof of a convocation can be eſtabliſhed. This may probably be conſidered as a ſufficient argument to exclude the Druids, who were probably a latter and more perverted people, from a claim to the ſpot; and infer the erectors to have been of a more pure and ſuperior order of men, well inſtructed in art, and their religion leſs adulterated with prepoſterous rites. Hence, from a ſource of ſuch reverence, we may conjecture the great celebrity of our iſland for the aſſembly of wiſe men had its riſe, who were ſought by the inhabitants of Gaul long before the Roman eagle of Cæſar had been advanced on our ſhore.

This ruin has been always conſidered as a magnificent public building by all men of intelligence, and as a ſtructure which muſt have excited the admiration of the antients as well as the moderns; a ſtructure of that ſkill and regularity in the diſpoſition of its parts, as would equal the proudeſt exertion of Grecian or Roman art. Mr. Wood, in his curious and well-known Survey of Stonehenge, has obſerved that Egypt herſelf might glory in this edifice amidſt her choiceſt examples of architecture. From ſuch ſpecimens as Stonehenge and Aubury, we cannot wonder that Gaul ſent her Druids to Britain for inſtructions in arts and religious knowledge; nor that from the multiplication of theſe examples, under various ſhapes and modifications, after the diſperſion of the latter Druids from this iſland, that the Northern

Northern writers, cuſtoms and names of places derived from the old Britiſh word *Ting* in this country, ſeem to point at their remote antiquity; and when analogy, the ſtrong concurrence, is produced, when the indubital record is wanting, it ſhould ſeem ſurprizing that the human mind will not reſt ſatisfied with ſuch an arbitration.

By comparing the trilithons of the Tinwald to thoſe of Stonehenge, their magnitude and ſhape ſhould ſeem to prove a contemporary date, or a ſimilarity of cuſtom, preſerved perhaps by a ſimilar people in poſterior times.

If the Iſle of Man may be conſidered as a reſort of the Britons, under the conduct of their chief leaders or Druids, on their expulſion by the Romans [1]; and if, by combining the known antiquity of the *ting* with the nature of this event, and with the natural ſuppoſition of this ſequeſtered iſland, ſo well

Northern regions had received the rough ſtone erections at periods much ſubſequent to thoſe when the Cirques, Kiſtvaens, Cromlechs, and Logan ſtones, were erected in Britain.

Olaus Magnus, lib. i. c. xvii. ſays, that in Sweden ſtones of great height are raiſed and wonderfully joined together like a very high and broad door-way; and which he deſcribes exactly like the trilithons at Stonehenge; he ſays, they are raiſed by the ſtrength of giants, with upright and great ſtones over them. On a rock, two miles from the city of Scare, three of theſe ſtones are ſeen, and with Gothic characters on them, which have been conſidered as latter inſcriptions. He attributes them to the Goths and Northern nations.

The builders of Stonehenge, from their ſkill in architecture, ſo fully proved, muſt alſo have been well inſtructed in the property of the lever, inclined plane, and pulley to raiſe theſe ſtones; and the wonder of bringing the ſtones from a rock or quarry, eleven miles diſtant, muſt vaniſh when many hands and the multiplicity of cattle for draught be conſidered; and which a gregarious people, like the antient Britons, were ſo equal to. The Northern writers have deſcribed the tranſport of immenſe ſtones to decorate the ſepulchres of their chiefs; and when we compare the raiſing of the enormous Aggleſtone on a barrow near Pool-Bay, in the Iſle of Purbeck, computed 400 tons in weight, and evidently raiſed by human art by a ſimilar people to the erectors of Stonehenge, and the immenſe Tolmen in Conſtantine pariſh, Cornwall, the work alſo of a ſimilar people, the wonder of raiſing the ſtones at Stonehenge, and their tranſport, muſt vaniſh before the moſt curſory inveſtigation of human effort. The immenſe ſtone which ſerves for the baſe of the equeſtrian ſtatue of the Czar Peter at St. Peterſbourg, far exceeding in weight any of the ſtones here diſcuſſed, was tranſported from the plains of Moſcow by the ſimple conſtruction of the lever and roller, and as ſimple a contrivance of frame-work. Time and manual labour were the only requiſites to accompliſh the buſineſs; and, on the conſideration of an army, or body of people, inactive and ſubſiſting on paſtoral produce in great numbers, and having great leiſure to raiſe this ſtructure, it ſeems ſurprizing the human mind will ſtill rather adopt the marvellous inſtead of ſimple ideas, founded on the indiſputable proof of experiment; and an experiment as eaſily tried in a remote as a modern period. See Pliny, Hiſt. Nat. lib. xxxvi. c. ix. on the nature of hewing immenſe obeliſks from the quarry, and tranſporting them from Egypt to Rome; and the raiſing of the one at the Vatican. It is a vain conceit of the moderns to ſuppoſe an early people had no ingenuity to encompaſs a work of this nature.

In all probability the Saxons held convocations at Stonehenge, an open country, well adapted for theſe purpoſes. Their having given a Saxon name to this Britiſh monument ſeems to prove their acquaintance with it; a cuſtom which is well known they practiſed in all their dwellings in this country. The *Aggleſtone* juſt mentioned is evidently a Saxon word from ꝥalıȝ, or ꝥælıȝ, holy, and ꝛtan, a ſtone: a proof of the exiſtence of the ſtone before the Saxon æra; as alſo of the Seven Bꝛıðeꝛon, or Seven Brothers, ſtones forming part of an antient cirque on Matlock-Moor in Derbyſhire. If this be admitted, the dreams of monkiſh writers on the ſubject, Giraldus Cambrenſis, Rainulph, and Geffrey of Monmouth, may be accounted for, and the mixture of fable and fact aſcertained. The ſtones of this monument were certainly not taken from the adjacent parts of the plain, as have been ſurmiſed. It is alſo impoſſible for rock-ſtones to be found on chalk-downs. Urchfont was the ſpot, eleven miles from Stonehenge; the component parts of theſe rocks are perfectly ſimilar to the blocks of ſtone of the exterior circles of the antient piles; and the name of the ſpot *Urch*, or *Erſefont*, ſhould ſeem to account ſatisfactorily for the tradition of their being brought from Ireland; and the miraculous tales of the monks on the ſubject, in which a ſilly and ſuperſtitious age delighted.

[1] The aſſertion of Strabo, that the Romans uſed every method to extirpate the Druids, without ſucceſs, who eluded the perſecution, is curiouſly confirmed by the appearance of the Druid religion after this period in Ireland and Scotland. See Flaherty's Ogygia, p. 58, and modern writers. Vallancey's Collect. de Reb. Hib.

adapted for the preſervation of ſuch antient remains, it will be a probable inference for comparing it to the venerable ſtructure of Stonehenge. We may thus be enabled to clear the way, through groundleſs conjecture and ſpeculation, for the admiſſion of a natural interpretation, and approach the fact by identities that are generally acknowledged.

That both religious and judicial ceremonies may have been uſed at theſe places ſeems poſſible from the antient church within the æra of the Tinwald, conſecrated in all probability, on the Pagan ſpot, to Chriſtian worſhip. See PLAN, which compare with a Britiſh incloſure, called *Tan Ben y Cefn*[1]. Mona Antiqua, PLATE III.

[1] It is not improbable but the TING may have been originally a large tumulus, and ſelected for the purpoſe of inauguration by a ſucceeding people. Mounts were alſo uſed for military orations; a natural contrivance for diſtinguiſhing a particular character to the ſurrounding crowd. Dion Caſſius ſays, that Queen Boadicia delivered her military harangue from a heap of *turf*; a proof that the Romans had this cuſtom, and which was applied to the Britons; but this is confirmed by Plutarch, who ſays, "when news was brought to Pompey of the death of Mithridates, he was placed on pack-ſaddles, there being no *military mount* near the army."

ARGUMENT.

——————————— EHEU,
QUAM TEMERE IN NOSMET LEGEM SANCIMUS INIQUAM!
NAM VITIIS NEMO SINE NASCITUR: OPTIMUS ILLE EST
QUI MINIMIS URGETUR.

— — — —

——————————— ET MIHI DULCES
IGNOSCENT, SI QUID PECCAVERO STULTUS, AMICI;
INQUE VICEM ILLORUM PATIAR DELICTA, LIBENTER.

HOR. LIB. I. SAT. III.

ON the occaſional diſcovery of the ſmall barrows in cluſters, they have been variouſly applied by hiſtorians and antiquaries; and there can be no doubt but many errors and miſtaken concluſions, from the want of ſatisfactory materials, muſt appear in their writings. An aſſertion or miſrepreſentation of the contents of a barrow has laid the foundation for a ſyſtem, and ſucceeding antiquaries have followed each other on the ſame miſtaken principles; hence the contents of the grave at Charteris, in the Iſle of Ely, have been pronounced three thouſand years old; the meaſurement of the ſword, ſpear-head, and umbo of the ſhield correſponding with the Druid or Oriental cubit, the glaſs veſſel aſſerted to be the workmanſhip of the antient Britons, and the diſſertation continued to prove it was brought from the Phœnician coaſt [1]. From this diſcovery at Charteris, Stukeley has conſidered the ſmall barrows on Barham Downs, in Kent, as old Britiſh. Their having been accidentally opened, diſcovered beads, and a ſword and ſpear near them; he therefore pronounces them Britiſh, becauſe beads are ſeen round the necks of the Britiſh kings on their coins; ſee *note*, p. 11, where the contents of theſe graves are proved to have belonged to men and women, and not higher than the fifth century of our æra, and may have been continued to the eighth. The learned publiſher of the new edition of Camden's Britannia, from ſome incorrect information, has alſo confounded the contents of the burial-place at Aſh one with another; aſcertaining, that beads have been found round the necks of ſkeletons in the

[1] See Dr. Stukeley's letter in the Gent. Mag. of March, 1766; and *note*, p. 11, of this work.

ſame grave with arms; whereas an inſtance of the kind has never been known in the courſe of the numerous barrows of this nature which have been explored with much curious attention.

Beads found in a barrow opened near Stonehenge by Dr. Stukeley (ſee his STONEHENGE, p. 45), have been conſidered as Britiſh by Dr. Whitaker, in his Hiſtory of Mancheſter. See ch. ix. ſect. ii. Some of theſe beads are in my poſſeſſion; and the contents of the urn and nature of the barrow prove them to have been the relics of an unconverted Saxon female, as low down as the fifth century. The beads anſwer the deſcription of a multiplicity which I have taken out of the ſmall barrows, many ſpecimens of which are engraved in this work. They were in all probability introduced into this country by barter from Marſeilles, or ſome place on the Italian coaſt of the Mediterranean. As the amber is generally very diſſimilar to the workmanſhip of the other relics, being chipped from native lumps, and the forms very inartificially worked, I conjecture it to be the produce of the Baltic, where it is well known the Romans traded for it, and preſerved by the Northern people for the decoration of dreſs. Had it been in the hands of the artificers of the beads, it would have been ſhaped with more elegance.

Packe's map of the country round Canterbury conſiders the ſmall barrows on Barham Downs as Roman; and Goſtling's Canterbury calls them the burial-places of the ſame people. Dr. Mortimer, in his Manuſcript [1], has aſſerted the groupe of ſmall barrows at Chartham to be Roman, and aſſigned one of them to Q. Laberius Durus. Mr. Lewis believes them to be Daniſh; and every aſſertion, furniſhing matter for conjectures, is occaſionally woven into hiſtory.

The diſcovery of coins, the workmanſhip of the relics, arms and nature of the burial places, either conſidered externally or internally, ſhew them to belong to a ſimilar people, to a people in a ſtate of peace, and in general poſſeſſion of the country. Their ſituation near villages of Saxon names, their numbers proportioned to a ſmall clan of people exiſting at a peculiar æra, afford the critical evidence of their owners. They are ſcattered all over Britain in places which the Saxons occupied, and are not diſcovered in the parts of Wales which they had not ſubdued. The relics, compared with thoſe diſcovered in the urns found at Walſingham, in Norfolk, the ſubject of the beautiful old treatiſe on urn-burial by Dr. Browne, ſhew the identity of people, and evince the funereal cuſtoms of the Saxons, on their viſiting this country, to be that of burning, as well as interring the dead, which certainly was more general. From their being ſcattered in ſuch ſituations near places of Saxon names, at a convenient diſtance for ſepulture, and no remains of Britiſh ſepulchres near them, inferences may be deduced that the Saxons had totally extirpated the Britons from the parts which they then occupied.

The ſtructure of the conic mound of earth thrown over the body proves this cuſtom to have been of barbaric or Pagan origin; and the various contents of the graves alſo prove Chriſtians to have been interred in the ſame range.

[1] P. 99.

The

The Franks, in the days of Pharamond, buried under hillocks. The king himſelf, anno 428, was buried in this manner [1]. Forty-eight years after this period, the Saxons entered Britain; and on comparing the barrows of this deſcription with the ſmall ones in cluſters, it may be preſumed the Saxons adopted the ſame cuſtom, and perhaps, in ſome inſtances, burnt their bodies; urns having been found at the Chartham burial-place in Kent, and alſo at Walſingham; but this circumſtance is extremely rare, and will certainly be found ſo when future diſcoveries are made of theſe ſmall barrows in cluſters.

The name of Daniſh prefixed to them may be naturally accounted for, when we conſider that theſe dreadful invaders, ſpirited on by reſentment, with horrid cruelty and devaſtation, intimidated the inhabitants to that degree, that moſt of our antiquities have been aſcribed to them by tradition; but diſcoveries in theſe barrows, and the concluſions already drawn, are ſufficient to exclude the Danes from the claim. This kind of tradition muſt be therefore diſputable, and fully condemned.

As the relics will alſo in many inſtances ſhew their affinity to the Roman, an intermixture can be thus aſcertained, and which hiſtory has ſufficiently warranted [2]. The magical ceremonies will alſo prove this affinity, juſtify the aſſertion of a commixture of cuſtom, of their being continued to a conſiderable period after the introduction of Chriſtianity, and perhaps in ſome reſpects blended with its rights. But at the period when theſe barrows ſeem firſt to have been erected, which may perhaps date about the middle of the fifth century, the Saxons and Gauls were apparently the hoſtile invaders againſt the Britons, and acting as confederates [3]. The Saxons were evidently a mixed people, and ſeem occaſionally to have been engaged in continental wars before their expedition into Britain. Their ſkill and bravery in the Britiſh expedition ſhew their knowledge in war, and prove the addreſs of their leaders. Sidonius Apollinaris, a writer in the year 486, ſays, the bodies of the Pagan Gauls were burned [4], and the bodies of the Chriſtians interred. Theſe contrarieties of hiſtoric evidences may be explained by the actual diſcoveries of places of ſepulture, which prove a mixture of theſe ceremonies, and which ſeem to atteſt the poſſibility of Pagan and Chriſtian rites exiſting at the ſame period.

Roman burial-places have perhaps been accurately defined in this work, at leaſt ſufficiently ſo to provide the antiquary with ſufficient caution in his enquiries. Moſt of our county hiſtories have not ſcrupled, on the diſcovery of an intrenchment on a hill, whether the arena be the ſize of a cock-pit or a bowling-green, to pronounce the ſame Roman, and the voucher for it has ſometimes been a barrow within the camp; a circumſtance by no means probable, and which, on the moſt correct enquiry, muſt indicate a more ſubſequent erection to the vallum, or to the original defence of the poſt; as alſo a proof that the

[1] See note, p. 45.

[2] Paulus Diaconus, lib. i. c. 23, ſays, the ſons of the Gothic and Northern powers ſerved in the wars of foreign princes, and who were not permitted to ſit at table with their fathers, unleſs their ability in arms had been atteſted.

[3] See note, p. 45; where this aſſertion has been diſcuſſed.

[4] Lib. iii. Ep. 12.

trifling

trifling intrenchment, or Agricolian camp, muſt have been diſuſed when the barrow was raiſed.

The ſize of our large barrows will aſcertain the diſtinction between the Roman and the Saxon, and the contents which have been exhibited will prove an unerring criterion to judge of their identity. Theſe facts, combined with the known laws of the Romans interdicting the erection of large piles of earth or ſtone over their dead, will define the diſtinct nature of our Britiſh ſepulchres. They will alſo concur to prove that the very large barrows preceded the Roman times; and, as other facts have been eſtabliſhed of a Roman road paſſing over the baſe of a large barrow [1], we have an additional proof for the criterion; but other conſiderations will now occur to prove ſome of them Daniſh.

Morant, in his Hiſtory of Eſſex, mentions the Bartlow-hills, which he ſays were raiſed over the ſlain after the victory obtained on the ſpot by Canute, king of Denmark, againſt Edmund Ironſide, anno 1016. This laſt battle is not particularized in any of the old authentic writers to admit of a preſumptive deciſion on its locality. The Saxon Chronicle ſays it was Aſſandun, a mountain in Eſſex; Mr. Camden ſays the celebrated place is now called Aſhdown, in the North part of Eſſex; and the note in the Saxon Chronicle rather fixes it at Aſſington; but Gibſon's map has it written Aſſandun, and it is placed on the borders of Eſſex to the North end, much in the ſame direction of Bartlow, but evidently from conjecture.

Polydore Vergil, p. 130, deſcribing the long-conteſted battle before this, near Rocheſter, in Kent, ſays, both armies burnt their ſlain in one heap. "Deinde altero die uterque exercitus per otium cibum capiunt, ac heſterno prælio interfectos in unum congeſtos cremant, neque interea arma deponunt." More than twenty thouſand fell on either ſide. If therefore, as aſſerted, a ſtone coffin or coffins [2], encloſing bodies, were found in one of the large hills at Bartlow, it will be natural to conclude theſe hills were not raiſed over the ſlain by Canute. The name of the ſpot is evidently derived from the erection of the hills; Bartlow, Berklow, or Berglow, from the Saxon byrg, ſepulchre, and hlap, tumulus; id eſt, bury-hill. Canute returning anno 1020, four years after this battle, dedicated a church to the memory of the ſlain on this memorable battle of Aſſandun, wherever it was. "Hoc item anno, rex proficiſcebatur Aſſandunum, et permiſit ibi exædificari eccleſiam de lapide et cæmento ob eorum hominum animas qui ibi interfecti fuerant [3]." It is evident he was converted at this period, and, in all probability, was at the time of the battle; if ſo, it is not likely he would have raiſed theſe immenſe hills, which would have employed an active army a conſiderable time, engaged on more important buſineſs; and which favoured ſo much of a Pagan rite of burial, which the Chriſtian rites interdicted. As the ſpot where this battle was fought is therefore doubtful, it will be natural to conclude that the erections of theſe hills are alſo doubtful: if, therefore, authors [4] have made uſe of theſe remains as proof of

[1] Stukeley's Stonehenge.
[2] See Morant's Eſſex.
[3] Chronicum Saxonicum, p. 151.
[4] See D'Hancarville, Recherches ſur l'Origine et Prog. des Arts de la Grêce, lib. ii. ch. i. p. 121; where theſe barrows are aſſigned to the Danes as a preſumptive fact, and various concluſions eſtimated.

Daniſh cuſtoms in Canute's days, ſuch authorities muſt not be received, and every deduction rejected as an uncertainty.

Mr. Wiſe, in his Vale of White Horſe, is deſirous of aſſigning a *Cromlech*, called *Wayland Smith*, as the burial-place of Baſkey, a Daniſh king; and at the diſtance of a mile, the *Seven Barrows* to the counts who fell under him in the battle of king Ethelred and Alfred. If this ſuggeſtion of a reſpectable writer be admitted, it will bring theſe erections of unhewn ſtones and the large barrows to anno 901. But, in oppoſition to this argument, we muſt place the *Cromlechs* in the Iſle of Angleſey [1], in the iſland of Minorca [2], the writings of Borlaſe and Stukeley, where theſe monuments are given to the antient Britiſh [3]. The only authority for this opinion muſt be the reſult of the names of places and the Britiſh names prefixed to the monuments. The correſponding ſimilarity of the monuments to thoſe where the lower Druid ceremonies were continued in Ireland, is doubtleſs a ſtrong argument in favour of their remote antiquity. The ſtory of Tigernmas, king of Ireland, aſſerted by the Iriſh hiſtorians, will alſo admit of a very rational concluſion. This king, by Iriſh teſtimony, was firſt author of idolatry, and died *anno mundi* 3034, in the plains of Magh Scleachd, the field of worſhip, with a great number of his ſubjects, whilſt they were ſacrificing to *Crom Cruah* [4]. This king muſt have flouriſhed contemporary with Elias the prophet; however, whether it be proper or not to regard the preciſion of Iriſh chronology in this inſtance, it is certain theſe ſtones of rude unſhapen forms have no Runic inſcriptions upon them; and being found in theſe regions, where the dawn of hiſtory afforded ſufficient twilight to trace the Celtic colony, for ſo it ſhould be called, notwithſtanding the Scythian confuſion on the ſubject, they may ſafely be pronounced to have pre-exiſted the invaſion of the Danes.

Similar remains in Britain may be probably Daniſh, and which may have been introduced among them by the *Celto Scythæ*, or a branch of the antient colony, by the Britiſh prieſts on their expulſion by the Romans, or by a kindred commixture, which hiſtory has left no traces of.

There is doubtleſs a great coincidence between the *Cromlech*, called Wayland Smith, in Berkſhire, near which Alfred encountered the Danes, and the *Cromlech*, called Kitz-Cotys-Houſe [5], near Boxley, in Kent; near which place Edmund Ironſide

[1] Rowland's Mona Ant. Reſtau. p. 111.

[2] Armſtrong's Hiſtory of the Iſland.

[3] The probability ariſes from their names and ſituations. *Crom-leh*, from a bending portion; *Crom*, the bend, and *leh*, the ſtone; hence the ſtone of adoration. Rowland, who attributes theſe Celtic words to the diſperſion at Babel, derives the name of this ſtone from the Hebrew תרם לוח *Caræm-lech*. Gorſed dau. Carnedde Tol-men Logan, Leck-Laver, Britiſh names, which have all a meaning to the ſuperſtitious religious uſes attributed to ſtones which are ſo called. See Borlaſe's Hiſtory of Cornwall.

[4] Mr. Borlaſe, p. 213, *note*, ſays, the *Crom cruah*, a heap of crooked unwrought ſtones, is the moſt famous idol in all Ireland; it ſtands in the middle of a circle of twelve obeliſks, on a hill in Breſm, in the county of Cavan; and, by the Iriſh writers, is ſaid to have been covered with gold and ſilver. Tol. Hiſt. Druids, p. 100.

[5] *Kitz-Cotys-houſe* is ſituated to the right of the road from London to Maidſtone over Boxley-hill, on a riſing ground. In the valley there are the remains of another *Cromlech*, which, I was informed, had been thrown down by a farmer for materials to mend the road. The fragments are now obvious; the man found them too large for his purpoſe; and the expence of breaking them up and their tranſport will probably ſuffer them to remain in their preſent ſtate. The *Cromlech* ſtanding is mentioned by Camden;

Ironſide fought the drawn battle with Canute. At this monument I employed a labourer to open the ground within the area (ſee Plate XXIV.); but I could diſcover no appearance of a ſepulchre. The ſpot had been, by the appearance of the ſoil, previouſly explored. The ſtones are evidently taken from the adjacent land, many of which may be ſeen in large quoits in the native ſoil peeping out of the ravin of the road. They are of a reddiſh brown grit, and in their natural gibbous ſtate.

The Cromlech in the Carnedde on Stack-houſe Scar (ſee Plate XXXV. N° 1.), alſo exhibits a great affinity with the deſcription of Wormius (ſee note [5], p. 180); but this affinity may apply to a more remote period than the Daniſh invaſion for reaſons already ſtated [1].

Their numbers being ſo ſmall, as alſo the barrows, which are evidently raiſed over the dead, in compariſon to the immenſe multitude of human beings which war, and the natural courſe of mortality, muſt ſweep away, it ſhould hence follow, that the perſons buried under them, or to whom they were conſecrated, muſt have been perſons diſtinguiſhed from the ordinary maſs; an evidence too ſtrong, I apprehend, for confutation.

Carneddes, or heaps of ſtone, barrows of large dimenſions, kiſtvaens or cromlechs, and ſtone erections of various kinds, are found ſcattered in ſuch directions over Europe, as muſt entirely preclude the Danes, on their invaſion to their conqueſt of the kingdom under Canute, from being their general owners; and when their writers mention them as applicable to peculiar cuſtoms of the Northern people, theſe relations muſt be admitted with the ſame precaution as we read the writers of our nation on ſimilar monuments in Britain.

A great part of Saxo's work, by his own account, was compiled from the Iſlandic Ballads. Arn. Jonas, quoted by Stephanius, in his PROLEG. p. 37, ſays, he was not honeſt in his authorities, not having made uſe of them with that fairneſs as he ought. Saxo has declared that, his hiſtory being framed from the rhymes of the Scaldi, he was much taken with the tales and traditions of old people. From Saxo and Sueno, publiſhed by Stephanius, moſt

den; and it has been the notion of ſome antiquaries, that the preſent name is the vulgar etymon of the tombs of Catigern and Horſa, ſlain on the ſpot. *Kitz*, the cheſt; *Cotys*, Catigern; *Houſe*, Horſa. What kind of etymon may be accounted the idol of fancy, or the true concoction of learning, I will not pretend to determine; but it is certain ſimilar ſtones were raiſed over the dead; their areas having been explored, and bones found (ſee Borlaſe). The following quotation from Wormius, Mon. Dan. p. 7, will ſhew why they have been conſidered as altars by Rowland and other writers: "Ararum ſtructura apud nos varia eſt. Maxima ex parte congeſto ex terra conſtant tumulo, in cujus ſummitate *tria ingentia ſaxa, quartum illudque majus, latius, ac planius, ſuſtinent, fulciunt ac ſuſtentant, ut inſtar menſæ tribus fulcris innixæ emineat. Sub hac mole cavitas viſitur*, in quibuſdam vaſta ſatis, in aliis terra ac lapidibus repleta, quæ ſanguini victimarum recipiendo deputata creditur." There is no difficulty in perceiving that Wormius has conjectured the Cromlech to have been an altar without any authority; and the ſame may be ſaid of every other Northern writer who have written on theſe remains. If ſacrifices were made to the dead, they would not be performed on ſtones, which would ſoon be ſhivered into fragments by the fire. I rather incline to believe the cirques of ſtones near the tumuli were adapted to ſuch or ſome kind of religious ceremonies. See the cirques in Plate XXXV. N° 3. and Plate XXXVI. N° 12.

[1] The kiſtvaen, or cromlech, on this ſtone barrow, may have been a ſtone encloſure for the body. When the cromlech is found on a plain ſoil, and no bones found under it, there may be ſome reaſon for ſuppoſing it an honorary ſepulchre, raiſed by relatives to the memory of the dead; the body not being found among the promiſcuous heaps of the ſlain. Erigebantur hi lapides, ab filiis, nepotibus, vel amicis fidem faciente vetuſtiſſima in Edda Sæmundi Oda Havamal." T. Bartholinus, Cauſæ contemptæ à Danis mortis, p. 121.

of the antiquities of the North are taken; and the affairs of Denmark and Britain have been interwoven in Huitfield, Pontanus, Meurſius, and all other later hiſtorians of that kingdom.

Biſhop Nicolſon ſays, that Olaus Wormius and Bartholine would be our beſt guides, if the old Cimbrian monuments, which they treat of, could be applied to our Britiſh. The Literatura Runica would alſo be our infallible criterion; but as the monuments which invite the reſearch of the Britiſh Antiquary do not produce this unqueſtionable index, we muſt tread with caution on this line of Daniſh teſtimony.

HISTORIC RELATION

AND

GENERAL CONCLUSION.

IN PRIMISQUE HOMINIS EST PROPRIA VERI INQUISITIO ATQUE INVESTIGATIO. ITAQUE CUM SUMUS NECESSARIIS NEGOTIIS CURISQUE VACUI, TUM AVEMUS ALIQUID VIDERE, AUDIRE, ADDISCERE: COGNITIONEMQUE RERUM AUT OCCULTARUM, AUT ADMIRABILIUM AD BEATE VIRENDUM, NECESSARIAM DUCIMUS.

CICERO, OFFIC. I.

IN the courſe of this work we have aſcended from a chain of facts, from the ſmall barrows in cluſters to the Roman ſepulchres, and to the large barrows detached on our moors and waſte lands. The peculiarities of theſe monuments have been, to all appearance, ſufficiently authentic to infer a claim of high antiquity. The ſtone monuments near them ſeem to be connected with their hiſtory; whether templar or ſepulchral, they will naturally excite a curious inveſtigation; and, as ſome diſtinguiſhing features have been apparently traced, the hiſtoric relation may in all probability be deduced from them.

To enter critically on the hiſtory of the antient inhabitants of Britain is not the view of this work; it has only to recommend itſelf by exhibiting memorials which have an undoubted relation to its old inhabitants, and ſeveral of which have been preſented with features ſufficiently expreſſive to admit of inveſtigation. To this deſirable purpoſe of Britiſh colonization a different arrangement muſt be made, and diſcuſſions entered into, which will greatly exceed the limits of its original plan; ſuch apparent facts as may therefore induce an application to certain periods, on which the probability of hiſtory may be founded, are only placed before the reader for his contemplation; and no deciſion arrogated where there is the ſlighteſt ground for conjecture.

It has been already proved, by the confeſſion of Saxo, that his hiſtory of the Northern Nations has been formed chiefly from the tradition of the bards. Torfæus, who is the moſt learned of their writers and the deepeſt read in Icelandic monuments, aſſerts, that the antient Scandinavian hiſtory is full of allegory; ſo much ſo, that it is difficult, if not impoſſible, to diſtinguiſh truth from falſehood; and it is generally believed, that Icelandic record or Scandinavian hiſtory does not exceed the eleventh century. This truth, any reader of moderate penetration may perceive, when he looks into Saxo Grammaticus, Olaus Wormius, Olaus Magnus, and Snorro; where he will frequently find the cuſtoms of the twelfth century involved with thoſe of an antecedent period. Their ſepulchral monuments and ſtone erections are recorded by their bards, and the fiction of their tales muſt be too manifeſt for any writer of integrity and common ſenſe to incorporate in his argument. But to adopt the fairy tale of Saxo, on the conqueſt of Britain and Ireland by Frotho the third contemporary with our Saviour, and to adduce from this account the erection of our ſtone monuments by the Northern people on this fabulous expedition, would be the height of blind credulity.

The manifeſt reſemblance of theſe remains, diſcovered in all the Northern and Weſtern regions of Europe, to thoſe in Aſia, Paleſtine, Syria, and Egypt, will naturally attract the Antiquary to aſcertain the cauſe of this analogy; and he will doubtleſs conſider whether the ſame deſcription of people may lay claim to them, or whether the natural coincidence of cuſtom of a rude and early people may not equally apply to theſe remains in every known quarter of the globe. Hence he has recourſe to Sacred Hiſtory for his firſt luminary; and he there traces the affinity of Jacob's Bethel [1] with the rough unhewn pillar in Britain; the ſtone teſtimony of Joſhua [2]; the Gentile ſtone Maſcith, or image of adoration [3], variouſly conſidered as ſtones of memorial or adoption in our iſland. Hence the large iſolated unhewn ſtone has been abſurdly found ſacred to the Druid, and the name of Gorſeddau [4] given to it, not conſidering that the name is a latter prefix. Profane hiſtorians are afterwards conſulted: Semiramis is found to have erected an obeliſk [5]; the pyramids of Egypt, ſacred to

[1] Geneſis xxviii. v. 18.
[2] xxiv. v. 14. 26. 27.
[3] Geneſis xxviii. v. 18.
[4] From the Britiſh word *Gorſedd*, ſeat of judgement.
[5] Diodorus Siculus, lib. ii. c. 1.

the

the ſun; Venus alſo, worſhiped under this form; and many other quotations from antient writers, which have been repeatedly enumerated [1].

The Antiquary, on this ſtriking diſcovery of durable monuments, with ſimilar cuſtoms in other regions of the globe, enters into a profound and critical inveſtigation of the early peopling of our iſland; he attempts to diſcriminate the race of men from the general mixture, and he thus finds theſe monuments to be more certain guides than hiſtory itſelf. His compariſons have proved them to have exiſted before the doubtful records of profane hiſtory; and his authorities are rendered preſumptive by the teſtimonies of Holy Writ. They are thus rendered the unerring witneſſes of the truth of the Sacred Text, and the ground tenable on which the hiſtorian moves for the hiſtory of all antient colonization.

The exiſtence of theſe remains in all the Northern and Weſtern regions of Europe, will ſhew their erection as peculiar to a people who once held a ſimilarity of cuſtom. Hiſtory has preſerved their undoubted affinity to the Gentile worſhip; and the moſt unqueſtionable authority of the Roman writers has diſcriminated between the worſhip of theſe remote people and their own peculiar myſteries of religion. The time thus drawn between fable and atteſted hiſtory, the Antiquary may inſure a ſafe path for his extended reſearches; but to form a ſyſtem of antient colonization from the confuſed veſtigia of this iſland will exceed the brighteſt labours of our beſt mythologiſts and accompliſhed hiſtorians. Whether it has been peopled by Scythians, Celts, Gauls, Trojans, or Phœnicians, may perhaps be deemed of little importance in theſe days; but the mind is not ſatisfied with this kind of cold indifference; nor will it always regard the poet's advice:

> " Nil admirari prope res eſt una, Numici,
> " Solaque, quæ poſſit facere et ſervare beatum."

The plauſible objection to all enquiry into the diſtinct races of men, is, that mankind, in the various ſtages from rudeneſs to civility, will be found to have the ſame religious ſentiments, the ſame occupations, and the ſame cuſtoms and manners; this will be readily granted: but the variation of climate, the different conceptions of art, inflexions of language, and, indeed, the phyſical difference of the various races of human beings, corporeal as well as mental, will give a diſcriminating peculiarity to their cuſtoms and manners, eſpecially after their eſtabliſhment in a country for a length of ages; and when monuments are found in diſtant regions of the globe of a ſtriking ſimilarity, exceeding the reminiſcence of the eſtabliſhments in their oldeſt records, they may perhaps be aſſigned, with great colouring of truth, to a ſimilar people. A Gothic edifice at Paraguay, Otaheite, or Japan, muſt ſilence all cavil againſt the poſſibility of a diſtant coincidence of architecture, and the Chriſtian miſſionary will be pronounced as the founder. Is not the hiſtory of all other monumental memorials to be traced with this ſeemingly infallible analogy? and when religion, the cuſtom, and the language, or relics of names of a long-forgotten people are produced as evidence, the claim of the hiſtorian will be honourably grounded.

[1] See Rowland, Stukeley, Borlaſe, Toland, and other writers on the Druids.

The unity of the Godhead by the patriarchs was worſhiped under no viſible form. We are alſo aſſured that the Brachman Brouma took the bull for the repreſentation of the Deity; and that this old Scythian mythology was perverted by the Greeks in confounding their Bacchus with the Brouma [1], and receiving a different ſymbol. From theſe monuments actually exiſting, and Greek medals, obvious to any eye, the cuſtoms of a people may be critically defined, and the identic ſeparation produced beyond the poſſibility of contradiction.

Sacred and prafane teſtimony has proved the exiſtence of ſimilar monuments to thoſe diſcovered in Sweden, Germany, Britain, and in Aſia [2]; and modern travellers have aſcertained their exiſtence in the remoteſt Eaſtern countries at this day. Near *Chang-Cheu*, in China, on a mountain in the province of *Chang-Cheufú* and Tokein, are ſtones of enormous ſize, ſo ranged that the wind may agitate them [3]. Mr. Bryant [4] mentions a ſimilar erection of ſtones at Amoy, in China: the rocking ſtone, which he deſcribes to have been about 40 feet in length, could be perceived to vibrate with a touch of his cane. "In the vicinity of this were ſeveral other ſtones of an enormous ſize; and, at the ſame time, as round and ſmooth as any pebbles in the highway; three of theſe, which were remarkably large, lay in contact with one another; and on the top of theſe was a fourth. One would not think it poſſible for any human force to have placed the uppermoſt in this poſition." Compare the former with the *Logan* ſtones in our iſland; the latter with our *Cromlechs*; and the moſt ſatisfactory analogy muſt be aſcertained. Compare them with the Drenthen, Bulck, Helmſtad, Alberſdorf ſtones in Weſtphalia and Holſatia [5], the ſame analogy will be perfect. Similar methods, and ſimilar religious motives, muſt therefore have prevailed for the erection of theſe ſtones. Strabo [6] deſcribes ſeveral heaps of ſtones on the mountain of Cape St. Vincent, to which the Greeks gave the name of Sacred Promontory [7]. From the teſtimony of Strabo, in like manner as the ſtone of Jacob was called the Houſe of God, ſo this promontory was held ſacred to the Divinity. Theſe ſtones, he ſays, according to an antient cuſtom of the anceſtors of theſe people, were turned, and they were pretended to have been tranſported. Through the veil thrown over this ceremony it might be perceived that they were conſidered as ſelf-moving ſtones, and that they had been tranſported by the Deity. Artemidorus aſſerts as a fact the rocking of theſe ſtones, of which he was himſelf witneſs; and Strabo, citing this, adds, the probability of the thing, and that it ſhould be credited."

[1] Recherches ſur l'Orig. et les Prog. des Arts de la Grèce, lib. i. c. 2. Diod. Siculus, lib. ii. p. 151.

[2] Geneſis xxx. v. 20, and Bohan the ſon of Reuben; Joſhua xv. v. 6. Ilus the ſon of Dardanus; Il. xi. v. 317; Xenophon, lib. vii.; Strabo, lib. iii.

[3] Kirchman. Chin. illuſt. p. 270.

[4] A new Syſtem of Analyſis, vol. III. p. 536.

[5] Keyſler, Antiq. Sept.

[6] Geog. lib. iii. Αλλα λιθοις συγκειϲθαι τρεις η τεϲαρας καϲα ϖολλοις τοποις. Οις υπο των αφικνουμενων ϛρεφεϲθαι καϲα τι ϖαϱριον, και μεϲαφϱεϲθαι ψευδοποιηϲαμενων.

[7] Strabo, lib. iii. The inhabitants of this place, the moſt enlightened of Iberia, in the time of Strabo, pretended to have a written hiſtory mounting to the date of 6000 years. Whatever may be thought of this pretended hiſtory, their religious monuments in the country muſt refer to a very remote period of antiquity.

Theſe

Theſe well-atteſted paſſages of antient authors prove the nature and exiſtence of rocking ſtones at a very remote period, and alſo their agnation with ſtones of this nature in various parts of Europe. "Norden, an ocular witneſs, as well as Artemidorus and others, who mention ſimilar ſtones, ſays, that a touch of the finger will move the Pendre ſtone [1], notwithſtanding the reunited force of many men would be required to diſplace it. Ptolemeus Epheſtion has remarked, that no human force whatever could remove a ſtone of this nature, but which might be put in motion by the aſphodel [2]; a flower well known to have been ſacred to the deity who preſided over life, death, and ſepulchral rites. Hence this ſtone could be only moved in the name of the deity to whom this plant and this monument were conſecrated. In the Iſle of Tenos, where the deity, preſiding over *life*, *death*, and the *waters*, was worſhiped under the emblem of the ſerpent, repreſented on their medals [3], there was an elevation of earth, on which were two ſtones; "one of theſe, to the great aſtoniſhment of the ſpectator, was put in motion by the wind [4]." A ſimilar ſtone to this is to be ſeen near Penzance, in Cornwal, mentioned by Norden [5], twelve feet in length, by ſix in breadth, and five in thickneſs: he ſays, a child may move it with its finger; hence a blaſt of wind might put it in motion; it is called *Main Amber*. This name was given to the ſerpentine temple of Aimſbury, or Abury [6], and epithets of the chief or *main* deity prefixed to it by the people who entertained this worſhip. Feſtivals of this nature were celebrated in Ionia [7]; and at Rome they were called ambroſial, or feaſts of the amber; hence libations to this ſtone were called ambroſial. The *main amber* will hence appear to have been the principal ſacred emblem of the god, conductor, or patron deity, of the countries where ſtones ſo called are found.

Rocking ſtones, like the main amber, and found in various parts of this iſland, are evident teſtimonies of the antient inhabitants. They are the ſame as thoſe which Nonnus calls ambroſial [8].

Ασαθεες πλωοισιν αλημονες ειναλι πετραι,
Ας φυσις Αμβροσιας επεφημισεν.

Inſtabiles, navigantibus vagæ in mari Petræ,
Quas natura ambroſias celebravit.

[1] Norden's Cornwall, p. 79. This ſtone is on the ſummit of a rock on the height of Bliſton, in Cornwall.

[2] Ptolem. Epheſt. cit. apud Phot. p. 475. De ladipe Gigonio juxta Oceanum. Και οτι μονω Ασφοδελω κινειται, προς πασαν βιαν αμεταικινητος ουσα. Quodque ſolo Aſphodelo moveatur, cum vi nulla cieri aut moveri quæat.

[3] This medal of Tenos is engraved in the Rech. ſur l'Orig. & les Prog. des Arts de la Grèce. Plate XXII. N° 11.

[4] Apollon. Rhod. Argonaut. lib. I. v. 1305.

Στηλας τε δυω κασθυπερθεν ετευξεν.
Ω ἑτερη, σθαμβος περιωσιον ανδρασι λευσειν,
Κινυται ηχηεντα υπο πνοιη βορεαο.
Poſtremo duos ſuperſtruxit cippos
Quorum alter, non ſine magno ſpectantium ſtupore,
Sonori flatibus aquilonis motari ſolet.

[5] See his Cornwall, p. 48.

[6] Stukeley's Abury and Stonehenge, where the word is explained.

[7] Cœl. Rhodignius, lib. xv. c. 25. Januarius, inquit, dicit qui ληναίος apud Jonas nuncupatur quoniam πιθοιγια fiebant menſe illo, vel quia Dionyſii feſtum celebrabant quod dicitur *Ambroſia*, ſed Brumalia vocant Romani, a quibus *Bacchum* appellari *Brumum* novimus.

[8] Dionyſia, lib. lx. v. 473.

They are preſerved on the medals of Tyre[1]; they are ſeen on a medal of this town, where Hercules is in the act of offering a libation on an altar before the ambroſials[2]; this medal explains the nature of this worſhip in Britain, Portugal, China, and in every other region where ſimilar ſtones have been found. Theſe monuments are atteſtations of thoſe forms which the Phœnicians gave to theſe ſtones, at a period undoubtedly anterior to the foundation of Tyre, which preceded the capture of Troy[3]; for they are ſuppoſed to have exiſted before the building of the former.

The intimate relation of theſe very antient prototypes of the Deity, with the egg, the ſymbol of Chaos, is very intereſting. There is a medal of Tyre, in M. D'Hancarville's curious work, where the ſerpent is coiling round, and ſtricken at the ſame period, when the ambroſials were alſo repreſented with a ſerpent on a tree near them. Each part of this *egg* on the medal was the model of the form given to theſe ſtones; it is ſo divided on a medal of Cos encircled by a ſerpent; the coil of the reptile indicating the action of the Deity, vivifying the germe contained in the Chaotic *egg*. Much intereſting matter, riſing to the moſt natural and ſublime interpretation, follow theſe remarks; and every aſſertion, juſtified by medals and monuments, concur to prove the moſt ſtriking affinity of a once all-ſubduing and powerful people with the Britiſh remains, the ſubject of this enquiry.

The enormous ſize of theſe ſtones indicate the immenſe power and comprehenſive attributes of the Deity, and from whence the Coloſſal ſtatues were originated; they were often, as may be noted in Cornwall and other places, erected near waters, becauſe the plaſtic power of the ſerpent was ſuppoſed to have operated in that element, on which floated the *egg* of Chaos. Their ſituations on eminencies, their peculiar characteriſtics of receiving the ſacred water, may now be aſcertained; and the reaſon why they are diſcovered in thoſe regions where every corroborating proof is to be found of ſerpentine worſhip.

The ſerpent being the ſymbol of life, and of the Creator who had imparted his vivifying ſpirit to animated nature, the *ambroſial ſtones*, applied as a ſubſtitute for this ſymbol, were the ſame as the *betyles*, called by Sanchoniathon *animated* or *living* ſtones[4].

From what has been ſaid, it may be perhaps inferred, that religious monuments of ſtone, very different to thoſe which actually exiſt of Egyptian, Grecian, and Roman, are at this day diſcovered at the extremity of China, or of Aſia, and the ſame which have exiſted on the confines of Portugal and Europe. Theſe extreme antient monuments are alſo preſumptively ſimilar to thoſe found in ſome of the Greek iſlands, in Phœnicia and in Syria; and moſt of our Britiſh topographical writers have mentioned them as now exiſting in this iſland. The emblems of the ox and the ſerpent, which are now diſcoverable in the Eaſt, are forgotten in thoſe countries where they were once the object of a wide, and

[1] Plate XXIV. N° 2. Rech. ſur l'Orig. et les Prog. des Arts de la Grèce.
[2] Plate XXIV. N° 5. of the above ingenious work.
[3] Juſtin, lib. xviii.
4 Sanch. Fragm. ap Euſeb. Ουρανος βαιτυλια, λιθους εμψυκοις μηχανησαμενος. Uranus Bætylia, lapides animatas fabricavit. Iſidorus, from the report of Damaſcius, declares that he obſerved a great number of theſe ſtones on Mount Libanus, apud Phot. p. 1047.

perhaps

perhaps univerſally adopted worſhip. Theſe immenſe *moveable or rocking ſtones* are emblems much more durable; they have reſiſted the conſuming power of time through incomputable periods, and appear, being coeval with the *three and four ſtone erections*, called Cromlechs, Kiſtvaens, and other monuments of this nature, to be the moſt antient memorials now exiſting in the world.

It has been ſhewn, that from the moſt remote ages, the period of the erections of theſe immenſe piles of ſtone has been forgotten, or they have been explained by fables. The Druids have been ſtoried as their owners. The Danes and the Saxons have alſo had their claim. That they preceded the Saxon æra, the names given to them by theſe people manifeſt; indicating a fanciful appellation, where the real intention was unknown. Sepulchral erections near them alſo prove their claims to divine worſhip; but the memory of the cauſe of their erection being effaced, and no traces remaining of it, we are well perſuaded that immenſity of time has proved leſs inimical to their original ſtructure than the oblivion to which they have been conſigned. We are well aſſured that the religion of the Britons and Gauls, whom Cæſar, Dio, and one or two more Roman writers have handed down to us, had a very diſtant relation to the worſhip peculiar to theſe monuments of unhewn ſtones; perverted perhaps by the firſt Druid rites, and continued to their lower barbarous ceremonies, they have challenged their ſuperſtitious reverence; yet, certain it is, the Britons, in Cæſar's time, were ignorant of their hiſtory, which their religion, ſlight, as it has been handed to us, will fully evince.

But where is that period to be diſcovered, which indicates a marked communication between the ideas and the cuſtoms of the people who formerly inhabited China, England, and Portugal? The Boïtians date their hiſtory 6000 years before our æra; what a prodigious antiquity muſt therefore be given to the Scythic nation, who from their origin appear to have known the emblem of the ſerpent, repreſenting, under this ſymbol, the parent from whom they ſprang! However remote this period may have been, the erection of the *rocking ſtone*, ſtones erected in the number three or four were doubtleſs more antient than the people of Europe; the cuſtom muſt have been certainly tranſported from Aſia, where the Europeans never fixed their reſidence. The obeliſcal ſtones of the antient Scandinavians, thoſe of the Egyptians, the idols which Joſhua reproaches the anceſtors of the Jews for worſhiping before the time of Abraham, may be perhaps accounted of inferior antiquity, when compared to the monuments here treated of [1].

If our ſtone monuments and barrows near them concur to prove that the inhabitants of this kingdom had a very early origin, we are naturally inclined to enquire who theſe extreme old inhabitants were. Were they Celts? were they Scythians? Are the Celts and Scythians ſynonymous terms for the old inhabitants of Europe? Or is one an older branch of the ſame race of people than the other? Cæſar ſeems to have defined a diſtinct ſet of inhabitants in Gaul: "Gallia eſt omnis diviſa in partes tres; quarum unam incolunt Belgæ; aliam Aquitani; tertiam, qui ipſorum lingua Celtæ, noſtra Galli, appellantur. Hi

[1] D'Hancarville. See Prog. des Arts de la Grèce.

omnes

omnes linguæ, inſtitutis, legibus inter ſe differunt[1]." This diviſion of Gaul agrees with moſt of the other antient writers; and we find the Celts are diſcriminated from the Belgæ, whom Cæſar has declared to have been the inhabitants of Britain on his arrival. But he has taken care to diſtinguiſh the old inhabitants from the Belgæ, whom he expreſsly brings from the continent[2], and ſeems to place on the ſea coaſt. The inland people he has deſcribed as Galactophagi, and as diſtinct from the dwellers on the ſea coaſt, whom he pronounces as civilized, as the Gauls. Whom of the Gauls did he mean? the Belgæ or the Aquitini? Did he mean the Celtic ſavages?—" pellibuſque ſunt veſtiti." Theſe then we are to underſtand were the old inhabitants; they were cloathed with ſkin, and lived on milk and fleſh; a paſtoral people like the old Scythians. The people who attacked Cæſar were the Belgæ, who were in poſſeſſion of the South Eaſt of Britain; and being thus in poſſeſſion, and deemed inhabitants, had conſequently the appellation of Britons in common with the firſt poſſeſſors. The Belgæ we are therefore to conſider as the nation who vanquiſhed the old inhabitants.

The Σκυθαι και Κελτοσκυθαι of Strabo[3] is the paſſage which ſeems to have confuſed our Celtic and Scythic controvertiſts. Language is produced to ſhew the diſſimilitude between the Scythian and the Celtic people, and their cuſtoms may prove this difference. Strabo ſays, the moſt antient Greek authors gave the name of Scythians and Celto-Scythians to all the people that dwelt in the Northern countries. Theſe are his words; and how are the moderns to diſtruſt this great authority? The Celts, we can alſo prove, were mixed with the Scythians; whether Cæſar and other writers confine them to the Weſt, it is certain the antients have conſidered them as involved with the Scythians, and formerly inhabiting their country. The Celts were therefore a more primitive people; and, as the Belgæ may be proved to have been of the Scythic ſtock, the Britons who fought Cæſar muſt have been Scythians, and the Celts the paſtoral inhabitants driven by theſe people into the interior parts of the kingdom.

Cæſar ſays the Gauls adored Mercury; " Deum maximè Mercurium colunt[4]." Did the Celts adore Mercury?—" qui ipſorum lingua Celtæ, noſtra Galli, appellantur." The Mercury Teutat, Livy ſays, was a German deity[5]; and ſome writers think that *Teu* is the Celtic for people, and *Tat*, father; he might hence be proved to be a Celtic Deity. But Mr. Pinkerton, in his Diſſertation on the Scythians[6], ſays, " of the Celtic mythology we know nothing." I ſhould perfectly agree with him, had he remarked they were an extreme early race of people; and, when the Greek and Roman authors began to write, were almoſt extirpated; but they ſeem to have been, at a remote period, a people who had over-run the whole continent of Europe and Aſia; and to theſe very early people the monuments, which have been here diſcuſſed, may with great reaſon be attributed. The

[1] De Bell. Gall. lib. i.

[2] " Britanniæ pars interior ab iis incolitur quos natos in inſula ipſa, memoriâ proditum dicunt; maritima pars ab iis qui prædæ ac belli inferendi cauſa, ex Belgis tranſierant." Lib. 5.

[3] Geogr. lib. ii.

[4] Lib. vi.

[5] Lib. xxii. c. 44.

[6] P. 67.

Druids, whom Cæſar eſteems the ſecond in influence among the Gauls, were not of Phœnician extract, as may have been ſuggeſted from the Gauliſh intercourſe with Britain, where the Druid religion was learnt. Men are not cajoled to implicit confidence in a new prieſthood; the moſt ſavage tribes are known to have their prieſts. It would be hard to deny the Celtic Britons theirs alſo. If the Gauls worſhiped Mercury, and derived their religion from Britain, the Britons muſt have had this deity in their worſhip. If Belgæ on the ſea coaſts were the people here meant, the inland inhabitants, who were the Celts, could not have been comprehended. Their mythology was therefore different. Cæſar has deſcribed the gods which they worſhiped, Apollo, Mars, Jupiter, and Minerva. This muſt therefore be the polytheiſm of the Druids. The monuments of rough unhewn ſtone in various parts of Britain, if erected for adoration or religious myſteries, were conſequently not ſacred to theſe deities; and therefore, as heretofore conſidered, ſhould not be accounted druidical. What can be ſaid to all this? The facts ſpeak for themſelves; and, if admitted as ſuch, we may place a date much anterior to theſe inhabitants of Britain, deſcribed by Cæſar, to the monuments in queſtion.

Cæſar ſays, the Gauls burnt their dead[1]; the Belgæ were theſe Gauls: the Belgæ of Britain therefore burnt their dead. The barrows in Britain prove the fact. The large iſolated barrows on waſte lands contain urns and burnt bones; they alſo contain the bones in their natural ſtate; the body buried without burning: the former perhaps were the Belgic Gauls; the latter the Celtic Britons; a more primitive people who adopted the moſt early rites of burial. Theſe barrows have been proved to have exceeded the Roman times by the nature of their contents; this inference may therefore be permitted.

If the Cimmerii or Cimbri were Celts[2], the Celts were the antient inhabitants of the Cimbric Kerſoneſus; the monuments in that part of the world may therefore have a relation to theſe very early people, whoſe name in both Scythic and Celtic languages means a warrior. Theſe were the people whom Plutarch ſays[3] invaded Italy in aſtoniſhing multitudes, like ſwarms of locuſts, and, taking a fortreſs on the other ſide of the Atheſis, and finding the garriſon had behaved in a manner ſuitable to the known bravery of the Romans, they diſmiſſed them on certain conditions, having firſt made them ſwear to them upon a brazen bull. In the battle that followed, this bull was taken among the ſpoils, and carried to the houſe of Catullus, as the firſt fruits of victory. This is evidently the bull of the very old Scythic worſhip, and probably the clue which unravels the hiſtory of the Celts. The Cimri being concluſively a branch of the old Celts, the Celts muſt have retained this worſhip in all the countries they viſited; hence the rocking ſtones and other ſtone erections already diſcuſſed, being peculiar to this old Scythic worſhip of Bacchus or

[1] Lib. vi.

[2] Appian. lib. De Bello Civ. p. 625. from Pinkerton. Ομεν Απουληος νομον ερεφερε διαδεασασθαι γην, οσην εν τη νυν υπο Ρωμαιων καλουμενη γαλαλια Κιμβροι, γενος Κελτων, κατειληφεσαν.

[3] See the Life of Marius, p. 18.

Brouma [1], are found in all thoſe regions where this univerſal and very antient conqueſt extended. The old Celtic mythology was therefore Scythic, and the Celts a branch of theſe people, from whom all the European and other poliſhed nations aroſe. Whatever may be ſaid of Celtic and Gothic language, whatever may be ſaid of human folly, ignorance, or want of deep and learned penetration, theſe apparent facts riſe ſeemingly to a demonſtration. With this clue the Northern nations may be traced, the facts may be diſcerned from the fable, and the opinion of many writers rendered leſs deſpicable than modern criticiſm has announced.

This ſketch is only offered for the inveſtigation of the hiſtorian, who will doubtleſs perceive a vaſt field of enquiry before him. Sacred and profane hiſtory may be cited to prove a concurrence in the intereſting reſearch; and what the latter is deficient of, when the queſtion relates to the higher periods of hiſtory, the former will inconteſtably ſupply, to the ſatisfaction of the wiſeſt and moſt learned.

[1] See *the ſecond Diſſertation on the braſs inſtruments, called Celts, and other arms of the antients, found in this iſland*, by the author of this work, where this religion of the old Scythians has been exemplified by antient monuments and medals.

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AND

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[There is a miſtake in this paſſage, which aroſe from the following paſſage in Pliny, lib. xxxii. c. 1.—"unus ac parvus admodum piſciculis, *Echeneis*, appellatus in ſe tenet. Ruant venti licet, et ſæviant procellæ, imperat fruori, vireſque tantas compeſcit, *et cogit ſtare navigia*:" The Echinus was in this place confounded with the *Echeneis*; the former being a round ſhell-fiſh with ſpines, and the latter a ſucker-fiſh with a mouth of conſiderable ſize to the proportion of its body, whereby it faſtens itſelf to the keels of veſſels, and it has hence acquired the name of *remora*, or ſtay-ſhip, by the antients.
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[On the coaſt of Kent, where a Roman veſſel, containing pottery, was ſuppoſed to have been wrecked, and from whence fine ſpecimens are frequently dregged up by fiſhermen. See Pliny, Nat. Hiſt. lib. xxxv. c. xii. "Hæ quoque per maria terraſque ultro citroque portantur, inſignibus rotæ officinis Erythris." Moſt of theſe veſſels are of red earth, many decorated with figures in relief, and finely turned with the lathe.]
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